America

October 1, 1949
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A CATHOLIC REVIEW OF THE WEEK

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THE BUSINESSMAN'S DILEMMA

Self-preservation and the common good

MICHAEL McPHELIN

SOVIET RUSSIA VERSUS THE JEWS

The unmasking of Red anti-Semitism

LEONARD J. SCHWEITZER

"LIGHTED ATOMS"–KEY TO WORLD PLENTY?

Atomic energy for agriculture

EVA BEARD

EASTERN RITES IN THE WEST

Western Catholics might be better hosts

FRANK H. SAMPSON

EDITORIALS AND COMMENTS: Waugh on U.S. Catholicism . . . The fate of Mindszenty's persecutors . . . Tito hasn't changed his spots . . . The Pope and unions . . . John L. Lewis' tactics . . . Britain devalues . . . The UN and Soviet slavery . . . Germany's refugee problem . . . What an *imprimatur* means . . . Human-relations program at St. Louis

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CORRESPONDENCE

Encyclicals in high school

EDITOR: I have just finished reading Father Downing's article on *Quadragesimo Anno* in the September 10 issue. His reference to the high schools as "already giving elementary instruction" is not exactly true of Cotter High School, Winona, Minnesota. The instruction given at Cotter is not as elementary as Father Downing's comment would indicate.

Sociology is a required full-year course for all seniors. We not only use *Quadragesimo Anno*, but also *Casti Connubii, Divini Redemptoris, Rerum Novarum, Divini Illius Magistri* and *Mystici Corporis Christi* as the basis of the year's course. Why all the emphasis on *Quadragesimo Anno* on the college level? According to reliable statistics, only 30 per cent of high-school graduates go on to college. What is needed is a more basic, well-organized study of the encyclicals in the senior year of high school.

Besides having a standard Catholic text, each Cotter senior has his own complete set of the simplified edition of the encyclicals, which we mimeograph as *Program for the Year*. Each encyclical is studied from cover to cover. Don't you think that such a program, given by adequately prepared teachers, is a good way to teach the social encyclicals to *all* of the groups in our society?

(BRO.) JUDE ALOYSIUS, F.S.C.
Winona, Minnesota

An ex-teacher explains

EDITOR: As a refugee from the teaching profession, I enjoyed Mr. John Greenway's article, "Why Teachers Leave Their Jobs" (AM. 9/10/49). He is absolutely correct in saying it is not, on the whole, a cash lure which draws teachers away from their field.

Mr. Greenway is too mild in his condemnation of the nerve-racking conditions teachers work under. In the "progressive" public school system, I taught 50 students in one classroom and had to take their insolence and total lack of preparation or study because my principal "did not believe in discipline." I had 20 minutes for lunch, in which time I was to take a class to the lunchroom, get my food cafeteria-style and eat it. It was an unhealthy job.

My friends who quit teaching gave the same reason when I asked them. "I cannot take any more impudence from the students," replied a friend who had taken her Master's degree in Education. She quit to work in an office for less money.

One elderly woman teacher remarked to me: "I am tired of this continual policewoman work. It is demeaning to have to discipline all day long. I want to instruct."

I quit the public school system and taught for a semester at St. Margaret Mary parochial school in Detroit, Michigan, for less money because the classes were more orderly. There I could teach instead of police all day. Generally speaking, the parochial schools maintain more orderly classes than the public schools and have a sound administrative policy of making the students behave and study.

If they double the salaries, the public schools will continue to lose teachers. Before they can expect to hold teachers, the public school systems must restore order to the classroom, require some study and old-fashioned thinking and reading from the boys and girls in school, and stop the excessive pampering of the students. Only when they rid teaching of its nerve-racking aspects and restore its intellectual appeal will they attract and keep competent teachers.

Who wants a job, regardless of what the salary may be, in which there is no peace of mind?

VIRGINIA ROHR ROWLAND
Woodside, N. Y.

Sex education

EDITOR: Your editorial, "Teach Parents to Teach sex," (AM. 8/27/49, p. 555) struck a timely note anent sex education.

I recently saw two films on the subject. In one a teacher introduced the topic to her cherubs (under eleven perhaps), who thereafter saw a movie while we adults figuratively peeked over their shoulders and learned something. In another a child asked his daddy the inevitable questions. The diagrams that then flashed across the screen required an adult's close attention to follow with advantage. These films seemed like enrolling a child at M.I.T. to answer his question about the man-made marvel, the electric light: what makes it shine?

The adult audience discussed the skill of the presentation and the appropriateness of such detailed expositions for a juvenile audience.

The consensus was that if it is necessary to impart such knowledge to youngsters, the details could be abridged by their parents with more satisfactory results. Freighting a child's mind with the details of such films serves to anticipate maturity without necessity. As you put it, the film's producers' intentions "may be as pure as a baby's stare, but the suspicion will not down that they are doing the youngsters a moral disservice."

Lest innocence be burned by ignorance, chastity should be nurtured on knowledge from a natural, loving source. Teach parents to teach sex.

New York, N. Y. J. FRANK MORRIS

CONTENTS

America, October 1, 1949

Current Comment 681
Washington Front....Charles Lucey 685
Underscorings...............D. F. 685

Editorials 686
Issues in steel
Balkans defy the UN charter
The UN and Soviet slavery
Germany's refugee problem
What an *imprimatur* means

Articles
The businessman's dilemma........ 689
Michael McPhelin
Soviet Russia versus the Jews...... 691
Leonard J. Schweitzer
"Lighted atoms"—Key to world plenty? 693
Eva Beard
Eastern Rites in the West......... 695
Frank H. Sampson

Literature and Arts.............. 697
Wheels and pinions
Riley Hughes

Books................Reviewed by
Again the Goose-Step........... 699
George N. Shuster
The Fathers of the Church: Writings of St. Augustine: II...Ancient Christian Writers, 7; Arnobius of Sicca, the Case Against the Pagans, I 699
Gerald Ellard, S.J.
The Thread That Runs So True... 700
Thomas J. Fitzmorris
World Revolution in the Cause of Peace 702
Lucy McWilliams
The Golden Apples.............. 703
M. J. Hubbard
The Hours and the Ages: A Sequence of Americans.................. 704
William G. Tyrrell
From the Editor's shelf.......... 705

The Word..........Joseph A. Breig 706
Theatre...........Theophilus Lewis 707
Films..................Moira Walsh 707
Parade............John A. Toomey 708

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CURRENT COMMENT

Waugh on U. S. Catholicism

The sketch of American Catholicism by Evelyn Waugh, English convert novelist, in the September 19 issue of *Life*, elicits both our sincere congratulations and several reservations. *Life* performs a real service in treating Catholicism in the U. S. as profoundly newsworthy. Mr. Waugh, in attempting an almost impossible distillation, has drawn off some salient and impressive features of the Catholic Church in America. Although the contemplative life on American soil gets an honorable mention, we would like to have seen more emphasis on it. The author is silent, for example, on the lay-retreat movement. Again, one of the most vigorous manifestations of American Catholicism—the social apostolate—is cited only in connection with the apostolate among Negroes. Many Catholic educators will be surprised to read that the function of Catholic education in the U. S. is merely "to produce a faithful laity," with little emphasis on scholarship. One cannot expect every Catholic college or university to emulate Oxford and Cambridge, any more than every secular institution, either in England or here, does. But some Catholic institutions are known for their achievements in research. Nor is it clear that the purpose of Catholic colleges is to form a "proletariat into a bourgeoisie." That was more true a generation ago. Such remarks sound definitely dated. Mr. Waugh's remarks about Irish Catholics in the U. S. also sound dated, and even unconsciously funny. The apostolate of the diocesan clergy seems to have escaped the author's observations. Mr. Waugh has written a stimulating piece, however. The deepest stimulation lies, not in the details, but in the sober reflection which the British author records in his report on us: that Divine Providence, which "always has another people quietly maturing to relieve the decadent of their burden," may, in the New World, be "schooling and strengthening a people for the historic destiny long borne by Europe."

Britain devalues

For a man who only a few months ago was arguing strenuously against any shift in the rate of exchange, Sir Stafford Cripps, Britain's Chancellor of the Exchequer, presented an appealing case when he announced the devaluation of the pound on September 18. He pointed to the need of lowering the costs of British goods in dollar markets, explained that in no other way could this be done quickly enough to ease Britain's financial crisis. The attempt to hold the pound at the war-stabilized rate of $4.03 had failed. In all the free markets of the world it was bringing thirty per cent less than that. Rumors had been flying around that the pound was to be devalued. Potential buyers were naturally deferring their purchases, hoping that after devaluation their dollars would buy more in the British market. There was nothing to do, Sir Stafford concluded, but devaluate. He was hopeful that the new rate of $2.80 would lead to increased sales in the American market and thus close the dollar gap. There would be, he conceded, a slight rise in living costs, but this could be kept as low as one per cent if labor withdrew demands for higher wages, and industry cooperated by producing more efficiently. The Chancellor was optimistic. So were American officials as they saw twenty-four governments quickly follow Britain's lead. They had been counseling devaluation all along. Would the American people accept a big increase of cheapened imports? The Congress seemed to say "yes" when the Senate approved, on September 15, the Administration's Reciprocal Trade Agreements Act. The final answer, however, will not be known until foreign goods start competing successfully in the markets of the United States. Until that time has arrived, and until we see what happens to Britain's domestic prices, our fingers remain tightly crossed.

UN, Atlantic Pact and MAP

An air of optimism marked the opening session of the UN Assembly on September 20. Could one reason for the change in climate have been the fact that the Atlantic Pact nations had set up on September 17 the machinery for the defense of the Atlantic area? And that the American Congress was about to appropriate a billion dollars to set that machinery in motion? The UN has been embarrassed from the beginning by the failure of its Military Staff Committee to provide the armed force by which it could, in the words of the Charter, "take collective defensive measures for the prevention and removal of threats to the peace and for the suppression of acts of aggression." The Pact, set up "within the framework of the United Nations," will supply that power, at least in the most important part of the world. We confess to a certain bewilderment at the complexity of the mechanism devised to organize the power of the West. Some doubt arises whether the smaller of the 12 members will have enough functionaries to fill all the posts indicated. Planning for defense will be on a regional basis. The U. S. will participate in all five regional planning groups, which seems to make sense. Congressional leaders have been worried by the reluctance of our European allies to unify their defense systems. Since the U. S. has accepted the chairmanship in both Defense Council and Defense Committee and has a voice in each regional group, its spokesmen, with our military aid at their disposal, should be able to ensure the necessary unification both within and between the regional defense systems. After all, it is the manner in which the first billion is used that will determine how much more military aid is authorized by the Congress.

The new German state

For the first time since May, 1945, free Germany has a government elected by the people and responsible to the people. The Federal Republic of Germany, consisting of the three Western occupation zones, now has a President, Theodor Heuss, chairman of the Free Democratic Party. It has a Chancellor, Konrad Adenauer, leader of the Christian Democratic Union. It has a constitution, the so-called Basic Law. It has an upper and a lower chamber. Dr. Adenauer has just succeeded in forming a cabinet, which must be approved. When that happens, Western Germany will have limited self-government. But there are grave fears that its functioning will be creaky. First, each of the two major parties is split into right and left wings. The Christian Democrats (themselves somewhat divided into a northern Democratic Union and a southern Social Union) are now working in uneasy coalition with the right-wing Free Democrats. The Social Democrats, though presumably united in Marxist ideology, are suffering interior revolt against the leadership of Kurt Schumacher. More conservative elements in his Party are apparently gunning for him. If the Social Democrats become conservative enough, they may well attract enough support from the Free Democrats to gain control of the Government. That would most certainly not be good, for both the Socialists and the Free Democrats are strongly tinctured with anti-clericalism. To add to these creakings of the new state, there are various "splinter" parties which the Socialists will fervently woo to increase their own strength. Moreover, when authority is turned over to the Government by the Occupation authorities, licensing of political parties will cease and many more small groups will probably emerge. The success of the new German Government is vital for the West and for a free world. But it has a hard row to hoe.

German Socialists and the schools

One of the hardest rows to hoe is in the field of education. As reported earlier (cf. AM. 8/17 p. 549," The German elections"), one of the crucial questions in the election campaigns was whether or not Christian parents would gain recognition of their right to send their children to the schools of their choice—whether, in a word, there would be "confessional" schools. Though the parents voted unmistakably for that type of school, the question is not yet settled. Reports reveal that Dr. Schumacher, Social Democrat, is saying that it would be short-sighted policy for the Catholics to press for their confessional schools. They should not, he claims, use a temporary advantage in numbers (due largely to thousands of refugees from the East) to clamor for a type of school they did not have even in pre-Hitler days. Well, the Doctor's facts are not quite straight. Confessional schools were provided for in the Weimar constitution; they were guaranteed (though the promise was welshed on) by the Concordat between Hitler and the Vatican. Confessional schools, it is true, did not work out well in practice, save in certain areas such as Bavaria. But the Germans have had such schools before, and they have a traditional desire for them. German Socialists make the task of representative government in Germany no easier when they flout the desires of the people and rigidly refuse to compromise on this issue.

Tito hasn't changed his spots

You can take it on the authoritative word of the communist-controlled Budapest Radio that there is a deal on between Tito and the Vatican. Tibor Koeves, writing in the September *United Nations World*, adds his reassurance that Tito will relax his persecution of religion as he seeks help from the West. "Cardinal [*sic*] Stepinac," he writes, "is likely to be set free only if the Communist Dictator first receives a much-needed American loan." In all such slick prophesying no one bothers to ask Tito or the Holy See for the facts. The Holy See would answer that whatever violent differences exist between Yugoslavia and the Cominform countries, they are still in complete harmony in persecuting the Church. The Vatican radio recently termed the predictions of a dawn of religious freedom in Titoland "without foundation in fact." Tito in answer would proudly point to his continuing program of subverting religion in the interests of an irreligious regime. The Jesuits lost all their property in Ljubljana as part of a sentence imposed on five of the Order for "collaboration with Vatican circles." Bishops are allowed to appoint priests, but the clergy can live only where the Ministry of Interior gives permission. Children can receive religious instruction, but only from government-licensed, "politically reliable," priests. Three priests were sentenced for refusing to violate the seal of the confessional, thus refusing to denounce political enemies of the regime. Voluntary collections for the support of the clergy without police permit are forbidden. If the people give food to the priest, they are liable to arrest. It would be well, of course, to demand recognition of basic human rights from Tito as a condition of future aid from the West. He is a persecutor of religion. But no such deal is on.

The fate of Mindszenty's persecutors

The workers in the state factories of Hungary are confronted on every side with exhortatory placards: "This is your factory. You are working for yourself!" Looking up at the forbidding walls of the headquarters of the secret police at 60 Andrassy Utca in Budapest, where Lászlo Rajk, former Minister of Interior and Foreign Minister of the communist regime is imprisoned, embittered workers have been heard to sneer: "This is

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your prison. You built it for yourself!" Lászlo Rajk, the son of a shoemaker in Transylvania, has come a long way since he became a Communist while a scholarship student at Eötvös College in Budapest. Youth agitator, trade-union subverter, Spanish Civil War commissar, secret-police organizer, he is not going much further. Daily he is taken from the prison from which he directed the propaganda campaign against Cardinal Mindszenty to the courtroom on Thokoly Utca, where he drools his rehearsed "confession." It suits the plans of the Cominform to have the man they set to do their dirty work in Hungary incriminate himself into the microphone for four maudlin hours. With whiffs of anti-Semitism drifting from the wings, the macabre puppet-show is designed to uncover an anti-Soviet campaign, sponsored by American imperialism, incited by Cardinal Mindszenty and the Vatican, and led by Marshal Tito. Rajk, a ruthless Communist, was undoubtedly more Hungarian than Stalinist. Like Tito, he was an implacable enemy of religion. Where are the other persecutors of Cardinal Mindszenty? Only two men were allowed in the prelate's prison cell. Colonel Bierderman's bullet-filled body was found in a corridor at Andrassy Utca. Colonel Osko was shot escaping across the border. All sixteen of the Cardinal's guards are dead or missing. The whereabouts of the infamous Gabriel Péter, boss of the secret-police headquarters, is unknown. The Rajk "treason" trial sews up the lips of another witness—with a hangman's rope.

New constitution for Red China

At Peiping the Chinese Reds have drafted the framework of a new government. Simultaneously with the report of China's new constitution comes the news that the United States, Great Britain and France see eye to eye on the subject of Chiang Kai-shek. The presumption is that the Communists are in China to stay. The United States, having bungled the solution of one problem, is now confronted with another dilemma. Are we going to trade or refuse to trade with Red China? We can urge the western nations to support the Nationalist blockade. If the aim is to prick the Communists' balloon as quickly as possible, this might be the best policy. Reports of unrest and uprisings in the Chinese villages have already reached the outside world. Inflation is still the curse of Shanghai. When the Communists took over, one United States dollar bought 300 Chinese communist dollars. Today the ratio is 1 to 2,700. The Kailan coal mines in North China are operating at a $12 million deficit, and the Reds are worried. The Communists' success in China was not entirely of their own making. They are in power largely because of peasant discontent. If they are left alone to solve the problems that no Chinese government has succeeded in solving in the past, the very discontent that brought them into power may eventually be the cause of their collapse. On the other hand, stifling commerce with China would be a blow to the already weakened British economy. Japan, now subsisting on American generosity, will eventually need China's raw materials and the Chinese market for her own manufactured goods. If we do decide to trade with China, the decision can only be conditioned on the promises of the Chinese not to assist the Communists in Indo-China and Burma. Yet any agreement with a communist regime based on the promises of that regime is a risky business.

Secretary Acheson views Latin America

Secretary of State Dean Acheson's address on inter-American relations is a masterly review of recent American policy towards Latin America. Delivered by Mr. Acheson on September 19 before the Pan-American Society of the United States, it brought before the public eye the solid facts of our hemisphere solidarity. His first important discourse on the subject set to rest many criticisms about American neglect of Latin America. Implicitly meeting recent Latin criticisms of American-inspired attempts to bring peace to the Caribbean, the Secretary condemned as repugnant to the principles of inter-American amity all aggression and conspiracy within American nations. He explained that U. S. practice in recognizing governments should not always be taken as approval of them. Facing basic criticisms about American neglect of our Good Neighbors since the war, Mr. Acheson pointed out the continued growth of our nation's aid. We have been sending technicians and administrators to Latin America under the Institute of Inter-American Affairs. Through the Export-Import Bank we have loaned the Latin countries more than $700 million to construct steel mills, meat-packing plants, power systems, ships, and to give agriculture a lift. The International Bank and the International Monetary Fund have promoted economic development and fiscal stability in several of these nations. Our Government is working for trade treaties to encourage the investment of American private capital there in accord with President Truman's Point Four Program. The Latin nations must now do their share to help themselves. Although Mr. Acheson uttered nothing new in his talk, he did open forgetful eyes to the realization that much has been done to attain security in inter-American politics, and to build higher living standards and increased trade.

Holy Father on trade unions

One paragraph in the Holy Father's address on September 4 to the German Catholics at Bochum has generated—quite unnecessarily, it seems to us—some doubt about the Church's attitude toward trade unionism. In an obvious reference to trade unions, the Pope said:

> May it please God that the day may not be distant in which those organizations of self-defense could cease to function which the defects of the economic system until now existing and, above all, the lack of Christian mentality, have made necessary.

It has seemed to some that in this passage the Holy Father looks forward to a time when trade unions will cease to exist because the need of defending workers against unjust employers will no longer exist. That is to misconceive both the nature of trade unionism and its functions in modern society. As Pope Leo XIII said in *Rerum Novarum,* trade unionism springs from the same "natural impulse which binds men together in civil society." Whence

the Church's teaching that the right to organize is based on the natural law. It is inconceivable that a natural impulse of this kind would cease to exist simply because employers stopped violating the rights of workers. Historically, it is true, trade unions have had as one of their chief functions the defense of workers' rights. Though the Church recognizes the legitimacy of this negative function, she assigns a much wider and more positive role to trade unions. They are organizations, to quote Pope Leo again, designed to help "each individual member to better his condition to the utmost in body, soul and property." This they do in various ways: through welfare schemes, educational programs, cooperative housing projects, and the like. In addition, they have an obligation to join with employers, and with the government, in promoting a sound industrial order and establishing the reign of social justice. In an era of industrial peace, labor unions, far from withering away, would have more to do than ever. We believe that this interpretation of the Holy Father's words to the German Catholics is the only one which jibes with Papal social teaching. His Holiness was expressing, it seems clear to us, a wish that trade unions as engines of economic warfare would become, by a change in the industrial environment, unnecessary; not a wish that worker's organizations would cease to exist.

Morals in business

Nobody even remotely interested in industrial relations ought to miss the leading article, "Human Relations in Modern Business," in the September *Harvard Business Review*. It marks the first published fruits of a joint study undertaken three years ago by a group of business leaders and clergymen—assisted from time to time by contributions from labor leaders and academic authorities. The group succeeded in hammering out a large number of important principles, whose pertinence is emphasized by the current disputes in steel, coal and other industries. Yet these conclusions are not, to our way of thinking, the most valuable contribution of the joint study. Rather, it is the fact that several dozen clergymen and business leaders managed to find a large area of agreement on industrial problems. For this achievement great credit must go to the businessmen. Theirs was the initiative which led to the joint endeavor; theirs the insistence that the only hope "of establishing sound, cooperative relations between workers and management" lay in a frank recognition of the primacy of ethics. It will come as a surprise to our readers to know that the original clergy-participants were all Catholic priests, though the industrialists involved were mostly non-Catholics. The complete study, of which the *Harvard Business Review* article is only a résumé, will soon be published by Prentice-Hall.

John L. Lewis' tactics

Time was when "no contract, no work" was gospel truth in every mining patch in the land. Such hasn't been the case since June 30 last. On that day, which marked the expiration date of his contract with the operators, John L. Lewis ordered the miners on a three-day week "to stabilize" the industry. Not that the idea of stabilizing was bad. If the means can be ignored—they cannot be, of course—it was a very good idea. The coal industry needs plenty of stabilizing and, as matters stand now, only Mr. Lewis is in a position to do the job. The trouble was he made a mistake: he forgot that employers might remember the "no contract, no work" formula and turn it against him. That is just what the Southern operators proceeded to do. They quit making the twenty-cent-per-ton payment to the miners' welfare fund, arguing that they were no longer bound by contract to do so. Since the fund was already having financial headaches—its actuarial soundness was questioned from the beginning—the non-remitting Southerners compounded the pain. Mr. Lewis' reply was to stop all but emergency payments from the fund. The next step was almost predictable. The resourceful miners came up with a new formula: "no welfare, no work." On September 19, some 480,000 of them stayed home. Though Mr. Lewis has been bargaining with the operators on and off for the past four months, he has not yet deigned to specify his demands. Very likely he wants more money for his pension fund—which has been a blessing to thousands of mine families—and figures that he must strike to get it. Since there are large supplies of coal above ground, the strike promises to be a tough one for the miners. Sometimes these hard-working men must wish that their "great leader" would discover less costly and less flamboyant ways of improving their lot.

Human-relations program at St. Louis

What service, if any, should a university render to the community in which it functions? This much-discussed question is answered in direct fashion by St. Louis University, which is sponsoring a series of lectures by educational and civic leaders on "The Christian Community and Democratic Life." The lectures are given under the auspices of the Catholic Interracial Council of St. Louis (Charles F. Vatterott, Jr., president; Clarence Hunter, secretary), in connection with Mayor Joseph M. Darst's Council on Human Relations, and with the enthusiastic approval of Archbishop Ritter. The idea, said the Very Rev. Paul C. Reinert, S.J., president of the University, is to find an answer to the problem of racial tension by "a positive approach toward the development of a Christian community, and a Christian appreciation of the dignity and destiny of man." Positive advances in good race relations have been achieved in St. Louis as in other American cities. These advances can be helped by legislation and remedial work. The problem will remain unsolved and constantly aggravated, however, until the community itself regards a solution as possible, and as something essential for the good of all. The wise and the good may have found all the answers in their own minds; but these must be carried to the rank and file if they are to be really effective. Tensions and prejudices will never be removed by a process of mere "adjustment" and patching up frayed feelings. Community ills are best cured by a picture of community health. To paint such a picture in the light of religious faith and practical experience, is a noble task for a Catholic university.

WASHINGTON FRONT

Britain's forthright action in reducing the convertible value of the pound sterling from $4.03 to $2.80 is in a way a direct challenge to Washington to put up or shut up on certain key issues of the recent Snyder-Acheson-Bevin-Cripps "crisis" talks here.

In these meetings the U. S. moved to do what it could to ease the British position, but it took a fundamental stand that dollar handouts from us could provide no lasting answer to the problem and that some way must be found for Britain to earn more dollars.

In devaluing the pound the British have taken us at our word. We have told them repeatedly they must reduce prices to compete successfully for dollars in American markets. Knocking down the exchange value of the pound does just that. It was a move opposed by many Britons, who contended it meant that "Britain would have to sell more for less and buy less for more." Yet the positive results of the Washington talks were not great enough to enable Britain's labor government to hold off the pressure for major surgery on England's pegged currency level.

There are other factors than price-cutting involved in British hopes of earning more dollars in sale of goods and services to the U. S. That is where the put-up-or-shut-up comes in. Will Congress now agree to wipe out customs red-tape which makes it difficult for Britain to send goods into this country? Can there be a further lowering of tariffs which impede the flow of trade from abroad? Will there be a new appreciation in the U. S. generally that overseas trade is not a one-way street—that if Americans wish to sell goods overseas they must in turn buy goods from abroad? President Truman put it well in addressing representatives of many nations who met here for the World Bank and World Fund assembly. He said we should buy from other countries the articles they make best; they should buy from us the things we make best.

Since World War I days this country has poured billions of dollars overseas in handouts and loans. Many of these billions returned to the U. S. to buy goods made here. At each year's end the books showed we had exported more than we had imported and it seemed all things were in our favor. But in fact we were putting it on the cuff—our giveaway programs actually were providing the dollars that were buying so much of our exports.

Britain, to feed her people and keep her industries running, must get certain raw materials and other goods from the U. S. She must have dollars to pay for them. The test now is whether the U. S. will let Britain earn those dollars by giving British goods a fair break in our markets. The answer to that can determine largely whether a sound economic base is to be provided for the friendly political alliance in which the U. S., Britain and other nations stand together at such a vital period.

CHARLES LUCEY

UNDERSCORINGS

Rev. Martin J. Scott, S.J., the writer, celebrated on September 26 his 65th year as a Jesuit, his 50th year as a priest, and his 25th year at Xavier High School, New York 11, N. Y. Besides over a hundred pamphlets, of which America Press is proud to have published many, he has written 32 volumes on the Catholic faith. Over a million copies have been sold. AMERICA hails one of the greatest apostles of the pen in the world.

▶ John Carson of Michigan, a Catholic, former official of the Cooperative League of the U.S.A., was confirmed by the Senate as a member of the Federal Trade Commission on September 19 by a vote of 45-25. Mr. Carson had to overcome strong opposition because 1) as an "independent" he was replacing a Republican member, and 2) as a liberal, a believer in cooperatives and an exponent of Catholic social theory he aroused suspicions among conservatives (see AM., 5/7, p. 174). Rev. Wilfrid Parsons, S.J., testified in his favor; Fulton Lewis, Jr. and Senators Brewster and Bricker led the opposition.

▶ Five hundred delegates representing 80,000 students recently concluded the 35th national convention of the Newman Club Federation at Chicago. New president is Dennis Duffy of the University of Minnesota. Rev. Joseph D. Connerton became national chaplain of the Federation under the moderatorship of the Most Reverend James E. Kearney, Bishop of Rochester.

▶ The Most Reverend Emmet A. Walsh, Bishop of Charleston, S.C., since 1927, has been appointed Coadjutor with right of succession to Bishop James A. McFadden of Youngstown, Ohio. For the past two years Bishop Walsh has been Episcopal Chairman of the Legal Department of the Administrative Board of the NCWC.

▶ Charges brought by two Protestant members of the Lindreth, N. M., School Board against four Protestant public school teachers accused of promoting the teaching of specifically Protestant religious doctrine were dismissed as not proved. District Court Judge David W. Carmody in mid-September granted an injunction against the principal and one of the teachers, ordering them not to require religious services (see AM., 9/17, p. 626).

▶ In a joint letter to the Catholics of France on September 14, the nation's four Cardinals urged faithful obedience to the July 13 Papal decree "forbidding Catholics from giving their names or lending support to communist parties." The Cardinals emphasized that the decree was in no sense a defense of capitalism, "its sole aim being to defend the Christian faith" against very real dangers.

▶ During the recent California Centennial celebration, Los Angeles' Memorial Coliseum was temporarily transformed into a cathedral. Californians commemorated the arrival of the first Franciscan missionaries, led by Fra Junipero Serra. 35,000 spectators witnessed a reproduction of the Fourteen Stations of the Cross with living characters.

D. F.

Issues in steel

For a few days after the Steel Industry Board had submitted its fact-finding report on the steel dispute, the prospect for a peaceful setttlement appeared excellent.

Though disappointed that the Board had flatly rejected its demand for a wage increase, the United Steelworkers agreed to negotiate on the basis of the panel's recommendations. Spokesmen for the steel industry, who right from the start did not even try to conceal their conviction that the panel was biased, were reported agreeably surprised by its findings. Reflecting newspaper sentiment, the New York *Times* said editorially, on September 11, that judged by the test of public interest the Board had "acquitted itself most commendably." Even the influential trade journal *Iron Age*, with a wide circulation among steel executives, urged the industry to accept the panel's proposals.

No wonder hope ran high, especially in Washington, that a disastrous strike had been avoided. Some observers even dared to hope that the Board's recommendations would become the basis for peaceful settlement of fourth-round wage negotiations throughout basic industry. They pointed to Akron, where the Goodrich Company immediately offered its striking employes a settlement based on the panel's recommendations, and to Detroit, where neither the Ford Motor Company nor President Walter Reuther of the United Auto Workers would deny that their stalemated bargaining had taken a new turn.

Such was the cheerful atmosphere when U. S. Steel, bellwether of the industry, announced on September 14 its sweeping rejection of the panel's recommendations. According to Benjamin F. Fairless, President of the Corporation, the ten-cent package suggested by the panel was inflationary, and the proposal of non-contributory pensions was a "revolutionary doctrine of far-reaching and serious consequences to the whole nation." By the end of the week, companies producing 70 per cent of the nation's steel stood solidly with Mr. Fairless. Once again the Government was obliged to intervene. Cyrus S. Ching, director of the Federal Mediation and Conciliation Service, invited both parties to Washington.

What will come of the negotiations undertaken in Washington no one knows. Meanwhile several observations are in order.

1. U. S. Steel is on dangerous ground in objecting, as it did in its statement of September 14, to a settlement imposed by public opinion. The economic power of "Big Steel" is so great that its decisions are clearly a matter of public interest. To ignore this plain fact is to grease the skids which lead to public ownership.

2. Public opinion finds it impossible to reconcile "Big Steel's" theory with its own practices. U. S. Steel will pay pensions of $50,000 a year to three top executives at the age of sixty-five, solely from company funds. Nine other companies will pay similar pensions, one running to $110,460 a year.

3. With regard to the inflationary effect of the panel's "package," the burden of proof rests heavily on the industry. After scrutinizing the figures, the Board found that the industry could not only absorb the added costs but ought to be thinking of reducing prices.

4. In connection with the "principle" involved in non-contributory pensions, the following passage from the 1919 social statement of the American Catholic hierarchy seems pertinent:

> The state should make comprehensive provision for insurance against illness, invalidity, unemployment and old age. So far as possible, the insurance fund should be raised by a levy on industry, as is now done in the case of accident compensation. The industry in which a man is employed should provide him with all that is necessary to meet all the needs of his entire life.

If this principle is valid for a system of government insurance, it is also valid for a system of private insurance.

EDITORIALS

Balkans defy the UN charter

With the strong hope of achieving permanent peace for the world, delegates of 50 nations met at San Francisco in the late spring of 1945. They fashioned a charter and formed an organization. They did so because "We, the peoples" were determined

> To reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and
>
> To establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained.

The Fourth Session of the General Assembly of the United Nations which opened at Lake Success on September 20 will inevitably demonstrate whether those splendid purposes have been abandoned.

Listed on the agenda for discussion are charges of violating human rights lodged against Hungary, Bulgaria and Rumania. To personalize the issue, the specter of the broken, disoriented Cardinal Mindszenty, the procession of the fifteen Protestant pastors, the ghost of the valiant Nikola Petkov will be staring at the delegates. Their reply will be either a heartening reaffirmation of the conscience of the world community as expressed in the purposes of the United Nations or a hypocritical, Pilate-like avoidance of the challenge which will be an official, public acknowledgment of the moral poverty of the world's statesmen and the juridical impotence of the world's organization.

In February, 1945 at Yalta, the war leaders of the United Nations solemnly pledged to the peoples of Europe their help in the creation, via free elections, of democratic institutions in occupied countries. At Paris on September 15, 1947 peace treaties were signed with the

defeated nations: Bulgaria, Hungary and Rumania. The treaties all contained a common article manifesting our concern for basic human rights everywhere.

> Bulgaria [and Hungary and Rumania] shall take all measures necessary to secure to all persons under Bulgarian jurisdiction, without distinction as to race, sex, language or religion, the enjoyment of human rights and of fundamental freedoms, including freedom of expression, of press and publication, of religious worship, of political opinion and of public meeting.

The protection of human rights by these governments is an international obligation which was assumed when they signed the treaties. The treaties also provided for consideration of "disputes" concerning their execution or interpretation. The American, British and Soviet Ministers were to confer in the capital of the offending country. If the diplomats failed of agreement within two months, the dispute was to be referred to a commission composed of one representative of each party and a third member selected by mutual agreement. In case of failure to agree within a month on the third member of the commission, the Secretary-General of the United Nations was to make the appointment.

Such was the machinery for appraising what our government has called the deliberate and systematic denial by those nations of the very rights and freedoms they are pledged under the treaties to protect. Such is the machinery the United Nations chose to employ last April when the issue of religious persecution in the satellite countries was presented. The machinery was put in gear by a State Department note on April 2. Moscow and Moscow's stooges have told us human liberties behind the Iron Curtain are none of our business.

The United States (and Australia) have brought the problem back to the United Nations. Will the organ of the world community confess that human rights are none of its business? Then decency is dead in the world.

The UN and Soviet slavery

One of the seventy-five items on the agenda of the United Nations General Assembly is the question of the ten million people in slave camps in Soviet Russia. The UN Economic and Social Council turned down, 10 to 5, a proposal in August of this year for an inquiry into forced labor in various countries. The Soviets have never denied that they maintain concentration camps into which they send persons opposed to the communist regime. Except to say that they provide "re-education," they refuse to give any information on the camps.

The Russians defend their refusal, appealing to Article 2 of the UN Charter, which bars UN intervention in matters which are "essentially within the domestic jurisdiction of any state." Here, as in other instances, they raise the issue of national sovereignty. Soviet slave camps, however, contain not only nationals of the Soviet Union and its satellites, but thousands of citizens from other countries, even some American citizens. The Soviet delegates have likewise tried to smoke-screen their own culpability by pressing for inquiries into the slave- or forced-labor practices of other countries. They allege peonage in the United States. To this procedure Willard L. Thorp, U. S. Assistant Secretary of State for Economic Affairs, made a simple answer. Anyone, from the USSR or elsewhere, is perfectly free to come to this country and conduct an investigation into alleged abuses.

Now that the UN schedules a new attempt to expose the Soviet international crime, it is heartbreaking that defenders of human liberty find themselves obstructed by Western influences which use the same arguments as the Russians. Two such instances are at hand, one foreign, one domestic.

America has already discussed at different times the South African Union's recklessly cynical attitude towards its own non-white laboring population (1/22/49, p. 424; 2/5/49, p. 475). With the devaluation of the British pound and the corresponding increase in the price of gold, South Africa's paramount industry—the mining of gold—becomes even more profitable. The world is shocked to see that the Union's economy is based for the most part upon underpaid, miserably housed and socially demoralized native laborers, held virtually prisoners by a network of elaborately restrictive legislation.

Quite as vigorously as the Russians, the South Africans appeal to an exaggerated notion of national sovereignty. They apply it not only to the Union itself, but also to the mandated territory of South West Africa, from which no small proportion of their virtual slave labor is drawn.

Here at home the American Bar Association, at its recent meeting in St. Louis, opposed Senate ratification of the UN treaty that would outlaw genocide—the systematic destruction of entire peoples—as a crime. As the St. Louis *Post-Dispatch* said (Sept. 13):

> The Bar's St. Louis convention was startling for the way it revealed the opposition to international law. If murder is bad, genocide is the multiplication of murder.

Lawyers argued that the treaty would lead to foreign intervention and the overriding of domestic law in such cases as lynching. Lynching, however, is not genocide. Our laws would not be affected because the UN convention itself proclaims that it shall be ratified by nations "in accordance with their respective constitutions."

Professor Raphael Lemkin, who for several years has led a one-man fight for the UN genocide convention, finds the lawyers astoundingly inconsistent. The same group that denounced the Nuremberg trials because they invoked ex-post-facto laws, now refuses to cooperate in a law which would prevent ex-post-facto situations in the future.

The Russian slave-labor camps are simply the Soviet instrument of genocide. The million men, women and children from the Baltic countries—about 15 per cent of the total population—who are kept in the camps are an example. Only international law and international investigations can deal with international crimes. The gold-mining politicians of South Africa and the confused jurists of the United States who fail to recognize so simple a truth are giving comfort to Stalin's MVD in feeding human misery into the Soviet's giant machine.

Germany's refugee problem

On September 8 Cardinal Frings of Cologne presented to General Brian Robertson of the British Zone in Germany a report dealing with his country's refugee problem. We hope that members of the House Judiciary Committee now making an on-the-spot study will pay heed to it.

None of the 7.5 million refugees and expellees in Western Germany is recognized as a displaced person. Neither UNNRA nor the International Refugee Organization took any responsibility for them. Our Military Government, while assigning them some small ECA assistance, has insisted to date that they were a "purely German problem." A glance at the make-up of the refugee community exposes the unreality of that position.

The *Volksdeutsche*, who numbered originally between 4 and 5 million, are descendants of Germans who settled in Czechoslovakia, Rumania, Hungary, Yugoslavia and pre-war Poland. They were deported after the war, and dumped upon a devastated Germany reduced by a fourth in size.

About six million Germans were expelled from German provinces east of the Oder-Neisse line. This mass expulsion, to which the United States agreed at Yalta and Potsdam, has been termed "a crime against humanity for which history will exact a terrible retribution."

Added to these major groups are the new Czech, Polish and Hungarian fugitives from behind the Iron Curtain, Jewish refugees from the new Soviet anti-Semitism, Russian army deserters, and finally the new German refugees from the Russian Zone. The latter, many of them boys and girls, continue to pour into the Western zones at the rate of several hundred a day. They should be considered the wards of the whole anti-communist West.

Nearly all these unfortunates have descended emptyhanded on people totally unprepared to receive them. The first great waves of *Volksdeutsche* and expellees were directed to districts least affected by the war. This policy resulted in serious inequalities. Today 40 per cent of the population of poverty-stricken Schleswig-Holstein are refugees, while they represent only 3 per cent of the population in the well-to-do Rhineland Palatinate. This maldistribution means that the working capacity of the refugees cannot be utilized. In Hesse, for example, in 1948 twenty-two per cent were working in occupations for which they had no training. It also means that some *Laender* (states) are so burdened by relief and housing costs that they have little left for the work of essential reconstruction.

Cardinal Frings' report emphasizes the need for a vast housing program geared into an extensive regional redistribution plan. Two and a half million housing units were destroyed in Western Germany. As late as January 1, 1949, 363,000 refugees were living in camps in Schleswig-Holstein, Lower Saxony and Bavaria. The report asserts that despite all the efforts of German authorities, supplemented by housing programs of the Catholic *Caritas-Verband* and the Evangelical *Hilfswerk*, outside help will be needed to complete "a task unequalled so far in history."

Cardinal Frings thanks private relief organizations, especially American, for their generous aid. They cannot be expected, however, to grapple with the long-range problems raised by his report. The astronomical figure of 27,700 million German marks is set down as the minimum needed for relief, resettlement, housing and economic rehabilitation of the refugees.

The incubus of the refugees has almost halted progress toward a stable, self-supporting Germany. Before the IRO is dissolved, the Occupying Powers should decide whether it should be reconstituted to cope with the German refugee problem, whether a new organization should be set up for that purpose, or whether it would be enough to allot more ECA funds directly to the West German Government.

What an imprimatur *means*

Some confusion has lately arisen in the public mind about the exact meaning of the ecclesiastical approval given a book or pamphlet through an *imprimatur*. The chancery of the Archdiocese of New York has therefore decided to add a brief statement to the usual form:

> The *Nihil Obstat* and *Imprimatur* are official declarations that a book or pamphlet is free of doctrinal or moral error. No implication is contained therein that those who have granted the *Nihil Obstat* or *Imprimatur* agree with the contents, opinions or statements expressed.

The first thing to notice about this statement is that it is negative. The *imprimatur* assures the reader that in the approved writing no position is upheld which conflicts with Catholic faith or morals.

Non-Catholics often make the mistake, as do some Catholics, too, of imagining that the whole body of Catholic thought is cut and dried. They think there can be only one theological opinion on any question and that no differences of opinion are tolerated by the Church.

Many Catholic beliefs, of course, are what we call "dogmas." No Catholic can question the fundamental truths expressed, for example, in the Apostles' Creed. Many other examples could be given of such truths.

On the other hand, there are many questions of belief and morals which have never been universally taught as absolute truth. Sometimes it is in the field of Church law that no one interpretation has been made universally binding. In such cases an *imprimatur* does not commit the bishop. It merely means that he recognizes the right of the author to hold an opinion which is respectable in the Church.

It is even more important to remember that an *imprimatur* deals only with questions of faith and morals. Whether an author applauds or criticizes this or that social movement, whether he regards a foreign political regime as a boon or a liability to the Church, is not in itself the concern of the ecclesiastical censor. We therefore welcome the New York statement. The more clear it is that theological approval does not involve a bishop in side-issues, the easier it is for him to let writers take upon themselves responsibility for the non-theological opinions they choose to espouse.

The businessman's dilemma

Michael McPhelin

Are businessmen in general indifferent to the boom-bust cycle of our economy and the misery it often entails? If not, why don't they do something about it? Rev. Michael McPhelin, S. J., who here analyzes the inability of the individual business, large or small, to stabilize our complex capitalist order, studied economics at Georgetown and Harvard.

JOHN SNYDER, Secretary of the Treasury of the United States, not long ago assured representatives of the American Bankers Association that our economy showed "encouraging signs of stability in the vicinity of the present high levels." Needless to say, his listeners sat with their tongues in their cheeks. It is the business of bankers to know that peak prosperity, year in and year out, has never been the way of the capitalist world. And yet that is the essence of an economy stable at high levels.

Less sophisticated Americans are not convinced, either. The feeling that good times will not last is widespread. All of us sense something akin to the insecurity of men who sit on a volcano they know will erupt, but know not when.

Why will good times not last? The answers will vary according to who is doing the talking. Ask a businessman and he will say that the anarchy of organized labor and the interference of a meddling government will ruin the economy in time. Ask a responsible legislator and he will reply that capital and labor act like hostile armies on the field of battle and leave behind only a scarred economy. Ask a labor-union executive and he will lay the blame squarely at the feet of profit-greedy big businessmen who are fast pricing their products out of the market. No one answer is entirely right, and no one is entirely wrong. The behavior of all three—government, labor and capital—contributes to economic disorder.

However, the problem can be narrowed down. Government meddling on a large scale dates chiefly from the New Deal. To satisfy yourself on this point, just consult the statistics of cost of government before and since the Roosevelt Administrations. Now, the New Deal did not make the Great Depression it found itself in; it aimed at unmaking it. In a word, the crises of capitalism led government to meddle. Government meddling is not the original sin.

Powerful labor unions also represent a fairly recent factor in our economic picture. Only forty years ago Samuel Gompers was in jail for trying to make an economic force of the American Federation of Labor. The CIO is scarcely thirteen years old. It is no historical secret that workingmen organized because they had to defend themselves against once-flourishing abuses. Just recall the dismal era of child labor, of mothers working in mills and factories, and of the sixteen-hour day. Life is not so hopeless as it once was for the workingman, but it did not get hopeless all by itself. Labor unions were faced with a crop of abuses they set out to eradicate. They did not themselves sow the crop.

That leaves us with only the businessmen. One could pen a damaging indictment of the behavior of the modern businessman, but in the decade before the first World War the writings of the "muckrakers" reached a pitch of eloquence on that theme which it is superfluous to echo. We do not have to be persuaded that there is disorder in our economy. All who have lived on the planet since 1930 have felt the misery of unemployment in bad times and the pressure of high prices in good. The curses hurled at capitalists in the past have not remedied the situation, nor will any amount of current censure. Neither will fervent appeals to the noble instincts which businessmen, after all, share with the rest of us.

Why not? Because the individual businessman is faced with an ugly dilemma, and he knows it. The world in which he lives and moves and does business is an unsentimental one whose first law is the jungle law of self-preservation. In that world only the fittest survive.

I shall try to make the dilemma of capitalist business life clear by an example. The largest single business unit in our economy is General Motors Corporation; yet, relatively, it is a small part of the total economy. If Saint Francis of Assisi were at the head of General Motors instead of Charles E. Wilson, and if the gentle saint endeavored today so to conduct the affairs of that enterprise that the requirements of economic stability as well as the reasonable demands of the owners and workers of General Motors were fully met, General Motors would be in the hands of receivers, once depression came. Evidently it is hardly the first duty of the president of a large corporation to mourn at the wake of the firm committed to his charge the moment business turns bad. His behavior simply cannot be the behavior of Saint Francis, for to ruin the corporation benefits neither the public nor the owners and the workers of General Motors.

The alternative course is to use means sufficient to ensure the survival of the corporation, even in depression. The firm must be rendered impregnable against the losses which it will sustain when the business cycle is near its trough. In good times it therefore behooves the corporation to amass out of current earnings the surpluses which will tide it over the period of losses. To survive, the firm must keep fit. Since depressions have been known to last a long time, the reserves must be substantial. To get an idea how bulky they are, look at the annual balance sheet of a large industrial corporation; by subtracting current liabilities from current assets, you get an idea of the strategic liquidity it feels obliged to preserve.

Let us be sure we grasp the dilemma. It has the usual two horns. A modern corporation may meet the requirements of economic stability and perish—since even the largest corporation is too small an element in the entire economy to stave off depression single-handed. Or it

may save itself by the only means within its own power—the amassing of surpluses which render it impregnable. Yet this very protective measure, when taken singly by all the firms in the economy, contributes enormously to the common ruin. The dilemma is this: the capitalist business executive may choose either to ruin his business or to ruin the economy. Since he is helpless to save the economy alone, he strives to save his business.

Though it ought to be clear that the amassing of surpluses against the contingency of depression—when practised by all the large firms in an economy—is what gives a depression the extreme depth and duration it has, one elementary reflection will put the matter beyond all doubt. First, we are discussing an economy which must support itself. That is to say, it can count on its products being moved off the market only by incomes which it generates in the process of production: wages, rentals, interest and dividends. It may not depend, for example, on the assistance of a government which, by running up a public deficit, can create funds independently of the process of production and pump them into the economy to keep it going. This occurred during the war, and the economy found it very stimulating indeed. But that cannot go on forever. Eventually the public budget gets balanced, and the economy is left to support itself.

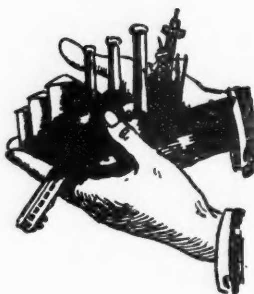
The Economic Equation

Now, if the total product which an economy's potential enables it to place *on* the market is to be moved *off* the market at prices which at least cover all expenses of production—including payments to both capital and labor—one thing is clear. The incomes generated in the process of production must not be allowed to pile up idly anywhere, either in the balances of households or firms. Firms cannot perpetually siphon more revenue out of the income stream than they pump back into it, for all incomes in a self-supporting economy are derived at bottom from productive services. Government payrolls, for example, are financed out of taxes levied upon the economy. And we include, of course, even the smallest producing unit—a bootblack—as a "firm." Firms generate incomes in production. Firms collect revenues from sales. In the long run, the revenues cannot be greater than the incomes, for the only source of revenue is the income stream generated by firms. That is no more than saying that two times two make four. If four is spent, four can be collected in revenue. If only three is paid out in incomes, and one reserved as surplus, no more than three can be collected next time around. But three is not enough to move products calculated to bring in four. Consequently some products are left unpurchased to glut the market. These gluts lead to reductions in output, cuts in employment, resultant cuts in incomes, and the familiar chain-reaction we call depression.

Monopolies, though they present peculiarities of their own, are no exception to this rule. Once monopoly profits are made, they must be considered as income. If the monopolistic economy is to be kept going at the high level of output it has reached, without aid from outside, its monopoly gains must be spent.

Our concern at the moment is with what any economy, monopolistic or not, must do to maintain the level it has currently reached. We are not discussing the whole question of social justice but merely the question of economic stability. One requirement of stability is that all incomes perform the primary economic function of incomes—to move off the market all the goods in the production of which the incomes were earned, and thus keep the economic machine at its present level of operation. Even monopoly gains can be harvested in round-after-round of production only if, once gathered, they are not stored up idly in barns.

An economy can be stable without being just. Social justice requires more than the maintenance of the *status quo;* and I might add, for completeness, that economic stability requires more than that all income be spent. Stability can be disturbed by the creation of credit and the later extinction of that credit, as well as by too rapid a tempo of economic development. In a word, I do not pretend fully to explain business fluctuations here. There can be no doubt, however, that the pattern of protective behavior imposed upon businessmen by circumstances of modern capitalism—circumstances beyond their individual control—adds enormously to the depth and duration of our depressions.



The largest enterprise in our economy is too small alone to iron out business fluctuations. Yet business cycles are an inescapable fact—a threat to the survival of the firm—and must be included in the calculations of business executives. When the only avenue of self-preservation open to them, *individually*, is to contribute to the economic ruin of the whole, the more clear-sighted among them sense the economic folly of the rules of the game they must play. Not all of them, by any means, are unaware of, or unsympathetic to, the requirements of the common good.

It is interesting to read in this connection the edifying statements which large corporations published during the recent war in place of their usual advertisements. Since they did not then have to peddle their wares in a market that clamored for ever more, they peddled their ideas instead—ideas on the social responsibility of big business. They went further. They formed the Committee for Economic Development which published in *Fortune* (October, 1944) "A Framework for the Postwar Economy," which opened thus: "The good of all—the common good—is a means to the enduring happiness of every individual in society and is superior to the economic interest of any private group, not only in war but in peace as well." Some went even further and actually cut prices—moderately, to be sure, but it was a step in the right direction. For example, Ford lowered his prices; so did General Electric, with the accompanying fanfare: "No business can stay comfortably on a cost-plus basis and

justly expect others to cut their prices first. Let's all tighten our belts together, and then *together find a way to make out.* Let's all realize that we have had seven years of a sellers' market—a cost-plus market—for hourly worker and for business management." However, when others failed to follow this lead, the price-cuts were cancelled and all went back to playing the game according to the old, ruinous rules of every man for himself.

General Electric, for all its good will, could not have expressed more lucidly the fundamental futility of the present position of "forward-looking businessmen"—as *Fortune* called them. The best these can do is piously to exhort each other to adopt sane rules. They have no social mechanism whereby they can effectively impose upon the area of private business the requirements of a stable economy. Every businessman is free to conform or not, as he pleases. That is the way of capitalism.

It happens that two complete programs have already been elaborated to ensure economic stability. One is communism, and it is well known. Communism offers men order in economic life, but at the fearful price of personal freedom. After all, there is no institution more orderly than a well-disciplined jail.

The other is the only social program which is calculated to guard the maximum of individual freedom compatible with the demands of economic order. And that program is found in the Papal encyclical *Quadragesimo Anno.*

Soviet Russia versus the Jews

Leonard J. Schweitzer

The fact that Czarist Russia witnessed many a Jewish pogrom is not news to most Americans, but the charge of active anti-Semitism in the USSR is still often met with surprised incredulity. Leonard J. Schweitzer, freelance journalist who is now engaged in writing a biography of Trotsky, offers documentary proof to anyone who wishes to challenge his present article.

CURRENT ASTONISHMENT over the revelation of anti-Semitism in Soviet Russia is as surprising as it is naive. It is surprising because the record shows progressive deterioration in the treatment of Russian Jews since the early 'twenties; it is naive because, in the light of communism's war on religion, its forced-labor camps and legalized destruction of most human values, no one can expect civilized behavior from the rulers of Russia.

Soviet anti-Semitism is just another manifestation of communism's systematic oppression of any group or movement which cannot be completely robbed of its identity and regimented to robot status. From the day it was conceived in the misanthropic brain of its founder, Marxism has flourished on intolerance. Karl Marx's unprincipled treatment of his opponents, and even his associates, represents a microcosm of today's Russia with its purges, its intolerance of individual freedom and, above all, its persecution of human dignity. And Marx, despite his Jewish birth, set an example for the cynical anti-Semitism his followers practise today.

It would be instructive to investigate why Marx, descendant of devout rabbis on both sides of his family, vilified his own people. Marx's father had become a Protestant, but for political advancement, not through conviction, and his son called himself an atheist. Possibly Marx was jealous of Dr. Moses Hess, the Jewish utopian Socialist whose gentle communist philosophy was perverted to produce Marxism. Whatever the reason—and it may have been merely choleric temperament—Karl Marx and his lifelong friend, Friedrich Engels, were violent anti-Semites.

To his credit, Lenin, the chief disciple of Marx and Engels, would have nothing to do with anti-Semitism, but hints of Stalin's sly anti-Jewishness appear early in his career. In 1907 he published a report on the London Congress of the Russian Social Democratic Party. After mentioning that the majority of the Menshevik delegates in attendance were Jews, while the "overwhelming majority" of the Bolsheviks were Russian, he continued: "For this reason, one of the Bolsheviks observed in jest . . . that the Mensheviks are a Jewish faction, the Bolsheviks a genuine Russian faction; hence it wouldn't be a bad idea for us Bolsheviks to conduct a pogrom in the Party." If Stalin was only "jesting," it was a poor time for the joke, for the Russian Jews had just been through three years of savage pogroms.

Perhaps, however, Stalin was indulging in wishful thinking. Later, in his 1913 thesis on "Marxism and the National Question," he described the Jews as "mystical, incomprehensible and unrealistic," and advocated their assimilation. In that advocacy of assimilation lies the essential difference between Soviet anti-Semitism and the policy of Hitler. The Nazis wanted to exterminate the Jews; the Communists merely want to destroy their traditions and eliminate them as a people.

Unfortunately, when the Bolsheviks came to power in Russia, they found a vicious type of Jewish persecution already prevalent. Anti-Semitism had been encouraged by Czarist officials as a vent for their subjects' dissatisfaction, and the Politburo finds it easy to fan these glowing embers into a flame whenever it suits its purpose.

Since 1917, Soviet anti-Semitism has gone through three phases. During the days of "war communism," from 1917 to 1922, and after the abolition of the semi-capitalist NEP, anti-Semitism served simply as part of a program to liquidate the bourgeoisie and other "reactionaries." It reached its height as the declassed Jews, deprived of their normal means of livelihood, flocked to the factories. There they suffered many cases of rough treatment from lower-class elements, who were afraid that Jewish work-

ers would interfere with their own jobs. In this phase, it may be said that Soviet anti-Semitism was the result of government policy but not specifically encouraged by the authorities.

Persecution took a genuinely political turn, however, as the struggle between Stalin and Trotsky for Lenin's mantle entered its last stages. During this period, and during the bloody purges which followed, practically every Bolshevik leader of Jewish origin was liquidated. Although, contrary to popular conception, the proportion of Jews in the communist organization was never high, it happened that a few, including Trotsky, Zinoviev, Kamenev and Radek, had risen to high position. Actually, the fight against Trotsky was never openly waged on an anti-Semitic basis, but Stalin's lieutenants furtively circulated anti-Jewish propaganda during the contest. Even Dimanstein, Stalin's Jewish aide, who, while serving as Commissar for Jewish Affairs, stamped out numerous Jewish religious and cultural organizations, disappeared before the purge was over. The Jewish section of the Communist Party was officially banned as early as 1930.

During the war came a hiatus in anti-Jewish activity, but the third phase began almost immediately after Germany's surrender. Its aim is to wipe out the last traces of independent Jewish culture. To do this, the authorities have silenced the Jewish press and closed the vigorous Jewish theatre. Even those Jewish writers who use Russian, not Yiddish, cannot get their work published.

It is this latest phase of Bolshevik anti-Semitism which is now attracting so much attention here. The Bolsheviks are attempting to conceal the true nature of the campaign by describing it as an assault on "homeless and rootless cosmopolitans" under the thumb of Western political circles and bourgeois culture, but the fact remains that nine out of ten of the victims are Jews.

The fact that Russian anti-Semitism wore a negative aspect during the period of the Nazi-Soviet pact and the war years that followed, led to many tragedies. Because the controlled Russian press never bothered to mention Hitler's anti-Jewish excesses, when the Germans invaded Russia in 1941, the Jewish population of the occupied areas did not realize the importance of fleeing. The almost total liquidation of the Jews in nazi-occupied Russia can be attributed to this serious omission.

During the war itself, the Russians evidently did not think it worthwhile to protest nazi treatment of Soviet Jewish citizens, although the Kremlin issued a number of white papers exposing Hitler's treatment of the non-Jewish Russian population. Yet for every nazi atrocity against Soviet nationals of Russian origin there were a dozen against Jewish citizens. The Jews of Eastern Europe—Poland, Hungary, Czechoslovakia and the Balkan states—who managed to survive the nazi occupation and looked forward to the arrival of the Red Army as liberators, have testified to their disillusionment. The Red Army treated them only less brutally than the Nazis.

The plight of these Jews in the satellite states is bad enough, but that of their fellows who are prisoners behind the Soviet frontiers is much worse. In Russia, Jewish intellectuals, writers, artists, actors and other professional persons have been liquidated. Not only has the Jewish press, both vernacular and Russian-language, disappeared, but Jewish schools are closed and numerous Russian schools, including training institutions for the Army and the diplomatic service, have been barred to Jews. The autonomous Jewish state of Birobidjan has been stripped of its Jewish leadership. The few remaining Jewish officals are being squeezed out of the government bureaucracy as they have already been eliminated from political office. And, of course, Jewish religious elements are experiencing the same persecution that atheist Russia visits on the faithful of all creeds. The Zionist movement has not held a legal meeting in Soviet territory since 1920.

A recent Stockholm dispatch to the New York *Times* telling the story of a Red Army pilot who married a Jewess may illustrate the current trend. The pilot's fellow officers made life miserable for him and, eventually, after his wife was exiled to Siberia, he was forced to divorce her. He fled to Stockholm for safety. This incident can be multiplied by thousands to illustrate the deep-seated hold that officially sponsored anti-Semitism has taken on the Russian people.

Communist anti-Jewish propaganda is not as blatant as the nazi type, but it is just as vicious. Soviet cartoonists use familiar stereotypes to portray Jewish characters. They picture them as hook-nosed peddlers, corpulent and ostentatiously dressed. Articles refer to Jews in disparaging terms, and prominent Jews who use pseudonyms are identified with their Jewish-sounding name in parentheses. Although pseudonyms are very frequently used in Russia, the Soviet press makes it a point to supply real names only where Jews are concerned. Stalin is never called Djugashvili, and Molotov is never referred to as Scriabin. Jews are described as rootless wanderers, fattening on the Soviet people.

As a result of this type of propaganda, there are frequent cases of mob violence against Jews, who find it increasingly difficult to secure work and living quarters.

Since it is obvious that in a totalitarian police state such events are deliberately planned for their effect, what is the reason for Soviet anti-Semitism? Beyond the long-range plan of the Politburo to eliminate the Jews (and all other groups that can resist regimentation), why does Stalin encourage anti-Semitism?

The answer can be found in the panic which spread among the Bolsheviks in 1941 and 1942, the years of the Red Army's retreat before the Nazis. The Russian people would not respond to the old internationalist slogans and could only be rallied by patriotic appeals and the promise of a better future. Stalin therefore urged his people on in the name of nationalism, *not communism*, and pledged greater freedom instead of the continued dictatorship of the Politburo. This propaganda succeeded, and the Russians fought courageously for their country, despite the

hated regime. When the war ended, the time had arrived to redeem their pledges, but the Bolsheviks had not the slightest intention of honoring their signatures. There is only one way to control a sullen people, dissatisfied with its government's performance, and that is to distract them from the issues which arouse their ire. The people must be encouraged to find another outlet for their annoyance, a scapegoat to divert attention from the real enemy. So Stalin borrowed from Hitler and started the machinery to awaken dormant anti-Semitism. The Jews of Russia and the satellite countries have now joined the long list of other victims of communist ruthlessness.

"Lighted atoms"— key to world plenty?

Eva Beard

THOSE YOUNG GENII of the scientific world, the radioactive isotopes of chemical elements now pouring out of atomic-energy plants on both sides of the Atlantic, have sharp eyes—eyes like beams of light looking farther, deeper into life processes than man has ever looked, eyes looking through to causes. By their aid some of humanity's arch enemies—cancer, tuberculosis—may one day, not now, be in full retreat. Upon this our earth many more men may live many more years in health.

However, those greatest of all death-dealers, war and hunger, stride the world unchecked. Of earth's two billion people only half have enough to eat, and twenty million more are added yearly. All must be fed out of the fast vanishing riches of the soil, through the medium of those vast food factories, the green plants. And without plants, man and all the higher animals would perish—would, indeed, never have lived at all. How the green plants catch and hold the energy of that lord of all atom-splitters, the sun; how they weave sunlight, air and water into plant tissue—that is still the green plant's secret. It is a secret which has stirred the imagination of scientists since the days of the preacher-reformer-scientist, Joseph Priestley, one hundred and seventy-five years ago.

Today the secret yields, if but a little. Out of the United States Atomic Energy Commission's laboratories at Oak Ridge, Tenn., radioactive isotopes go to laboratories in more than 21 countries as well as to those in every State in the Union. There can be hope against hunger, say the atomic scientists, if there is no war; and if hunger were to vanish from the earth, so then might war. It is the dream of so magnificent a victory that gives to atomic research an unexampled urgency.

Isotope is a Greek word. It means "the same space." Scientists have found that almost every element in the periodic table has at least one isotope—one "brother"—some as many as eight. (The 92 naturally occurring elements, as every high-school student knows, arrange themselves in a periodic table, with the lightest, hydrogen, at the beginning, and the heaviest, uranium, at the end.) Chemically, the "brothers" are identical and thus occupy the same space in the periodic table; but they differ in atomic weight—that's how they were discovered. Some of these "brothers" are stable, unchanging, like "heavy" hydrogen. Others are constantly changing, unstable. They are "breaking down," "decaying"—in the process giving off heat and light rays and infinitely small fragments of matter. They are "radioactive." By means of photographic film or such sensitive instruments as the Geiger-Muller counter, they can be "tagged." Their course can be charted through the most intricate reactions—through soils, the plants that grow on them, the bodies of men and animals that live on these same plants.

Only a few years ago radioactive isotopes, cyclotron produced, were beyond the reach of most laboratories. Radioactive carbon, Carbon 14, for example, cost $1,000,000 per millicurie. Today, produced in the chain-reacting atomic pile at Oak Ridge, Carbon 14 costs $50 per millicurie. (The Atomic Energy Commission must approve research projects of laboratories desiring to purchase isotopes. Results of research for peacetime uses must in general be made public.)

Carbon 14, a kind of master key, has yet to unlock the door to the last most secret sanctuary of life's mystery; but the outermost door opens a crack. At the Universities of California, Chicago, Texas, Washington and elsewhere, research is under way—some 18 projects in the United States alone—to understand the manner in which the green coloring matter of plants, the chlorophyll, harnesses and stores the energy of the sun. The process—photosynthesis—is extremely rapid. At the University of Chicago, Carbon 14, just as fast a worker, was fed to a single-celled fresh-water green alga for thirty seconds in the form of radioactive carbon dioxide. In that time all the radiant carbon was concentrated by the chlorophyll in one small fraction of itself, 2 per cent of the dry plant. Within this 2 per cent was an entirely new substance, stable, unchanging in the dark, in sunlight changing into sugar and other plant substances. This "protochlorophyll" has now been isolated in pure form at the Carnegie Institution of Washington, and it looks as if a way can now be found to by-pass Mother Nature, bent on her own stupendous concerns, not man's minor ones—in short, to manufacture food without the help of green plants, to make "sun-fuel" in factories without the centuries-long storage in the earth which produces coal and oil.

On the Kingdom of the Rising Sun the A-bombs fell, and soon thereafter came tales of enormous crop yields. These, it now appears, were due not to direct effects of radiation but to burned soil and accumulated ash from organic matter and burned buildings. Negative results, moreover, have been obtained from a two-year cooperative investigation of the effects of direct application of radioactive material to agricultural crops. Financed by the United States Atomic Energy Commission, this investigation was conducted by the United States Department of Agriculture in thirteen States and at the Department's Plant Industry Station at Beltsville, Md.

Putting "lighted atoms" to work on the vast dark areas of soil, however, is already showing practical results. It is likely to make possible enormous savings in the present farm-fertilizer tonnage of something over 15 millions—two and a half times what United States farmers used ten years ago. Chief among these searchlight atoms is radiophosphorus, P 32. For unexplained reasons, plants take up only about 20 per cent of phosphorus, the expendable plant nutrient, the bottle neck of agriculture, from the soil; while of the nitrogen and potassium in a standard commercial fertilizer they absorb around 60 per cent. Potassium, too, is expendable—nitrogen can be synthesized from air, either in factories or by those friendly bacteria which form root nodules on such leguminous plants as clover, lespedeza, beans and peas. The world phosphate situation, however, is crucial to world agriculture; consequently the Food and Agriculture Organization of the United Nations wants us by 1960 to quadruple our present production of nitrogen, to more than double our production of phosphate and potash.

Inserting P 32 into commercial fertilizer, a plant physiologist can watch it wend its way to the leaf tips and seed of a wheat, corn, potato or tomato plant. He can measure where, how much, how fast. He can study the curious "blocking mechanism" which explains why plants don't make more efficient use of their food. He knows already that the corn plant uses phosphorus mainly in the early stages of growth, while potatoes use it throughout the growing season. He knows how near to seed-potatoes phosphates should be placed. He is getting an idea of the relation of soil fertility to the cotton plant's intake of phosphorus. One by one for each of the major crop plants, he is making a phosphorus map, a lime, potassium, nitrogen map. As soon as practicable, his findings undergo field tests. At Cornell University, for example, field tests using radiocalcium in agricultural lime are likely in time to save a considerable proportion of the $100 million which United States farmers spend yearly for this essential.

A few examples will illustrate the experiments and the results to be looked for. The State of Florida has areas deficient in certain "trace minerals"—zinc, copper, cobalt, among others—of which plants need only a very little, but this little they must have. At the University of Florida these minerals, as well as the more important ones, are traced upward out of the soil. The cow that eats the grass and clover growing on soil that has been fed radioactive minerals lives only to tell us where these minerals go in her flesh and bones, her milk, her offspring. She dies to this same end. Even the hen upon her nest is not safe from the isotopic eye. At the Connecticut Agricultural Experiment Station, she eats radiocorn from corn plants fertilized with radiophosphorus. Out in Hawaii, the Hawaiian Sugar Planters Association Experiment Station uses Carbon 14 to trail the sugars as they are formed and stored in the cane plant. Here insect pests, feeding on the cane, all unknowing eat radiosugar and tell their tale to laboratory technicians.

Our new isotopic tool, added to techniques earlier perfected, raises enormously the scientific potential—the chance of understanding much more about sugars, fats, proteins, about growth itself, in all forms of life. Growth-regulating substances—plant hormones, for instance, in the short few years since their discovery—have become widely used in agriculture as rooting mediums, weed killers, pre-harvest fruit-drop sprays, etc. They have, however, been far from completely understood, and the infinitesimal amounts used made exact study impossible until the advent of radioisotopes. Radioiodine (I 131) is now the tool for research in plant hormones at the United States Department of Agriculture's Station at Beltsville, Md. To learn more about how the nitrogen "fixing" factories—the leguminous plants—store nitrogen of the air by means of their root-nodule bacteria, scientists at the University of Wisconsin use a stable isotope of nitrogen (N 15) and deuterium (heavy water) as "tracers."

A further use of the new discoveries concerns food preservation. Apples and oranges in cold storage still live; they breathe in oxygen, breathe out carbon dioxide. Chemicals known as enzymes are essential to this "respiration." If these enzymes work too fast, fruit ripens too fast, decay begins. The Enzyme Research Laboratory at Albany, California, is using Phosphorus 32 and Carbon 14 in projects of great moment to fruit industries, concerning the ripening and storage of citrus fruits. Even the "pure scientific" research in photosynthesis appears likely to have practical results in the near future—among them such developments as new strains of range grasses rich in energy in early stages of growth. What a boon that would be to cattlemen!

As the wide availability of isotopes lifts the world's scientific potential to a new high, so, added to existing agricultural science, it lifts to a new high the world's hope against famine. Even without these new atomic tools, without atomic food and atomic fuel, man had already the knowledge to permit him to live, if not well. Per-acreage crop yields had steadily risen, the number of man-hours required to grow 100 bushels of wheat had steadily dropped. Also, it is found that perhaps a billion acres can be added to the world's cultivable soil; the ocean can be farmed, an adaptable fat and protein producing alga harvested—and the ocean is the world's vast mineral-storage plant. Huge quantities of proteins can be grown out of wood-waste sugars, using high-yield strains of yeast.

Even without atomic power, earth's 1960 population need have small fear of starving if man finds the way to make peace with himself. If he doesn't, all his science, pure or applied, is barren as the dust of that Sahara which he probably could reclaim.

Today, with sun-power to command, man cannot merely live. He can live in peace and plenty, in unimagined splendor of body, mind and spirit. Sun-power can be friend or foe of life. It will be as man himself decides in this, his split second of time.

(*Eva Beard's articles have appeared in the N. Y.* Times Magazine, *N. Y.* Herald Tribune, Christian Science Monitor *and leading Washington and Canadian papers.*)

Eastern Rites in the West

Frank H. Sampson

Eastern Rite Catholics celebrate a true Mass and receive the same sacraments as we, but how many Latin Rite Catholics know them and their great potential for the future of the Church? Frank H. Sampson, Catholic convert, first acquired an interest in Eastern Rites while he was a student in the Episcopal Theological Seminary.

THE ANNUAL RECURRENCE of the Eastern Rites Congress at Fordham and the accompanying celebration of the divine liturgy according to one of these rites in St. Patrick's Cathedral is a welcome sign that American Catholics are becoming more and more Eastern Rite conscious. This is a cause for rejoicing, for it means that we in America are coming to realize that Eastern Rites have a place in the religious life of America and of the world.

This has not always been the case. The past history of the Eastern Rites on this continent constitutes an indictment of American and Canadian Catholics for frequent indifference and even hostility. There are today in the United States and Canada thousands of Eastern Orthodox who should be Eastern Catholics, for that was what their ancestors had been for generations. They or their parents, however, had fallen away into the dissenting churches, partly because of their own ultra-nationalism, petty jealousies and other defects, but partly because of the neglect of Catholics of the Latin Rite.

When, at the turn of the century, thousands of Eastern Catholics were pouring into this country, they had, to quote Donald Attwater, "a very bad reception or none at all from their Latin brethren in the United States" (*Catholic Eastern Churches*, p. 86). However, if Latin Catholics were all too often indifferent to their spiritual fate, others were not. The Russian Church, well supplied with funds, made every effort to draw them into schism, and not without considerable success. Now, at last, Eastern Catholics through their own heroic efforts, and with the aid of Latin Rite Catholics who were aware of their duty and opportunity, have firmly established themselves upon the free soil of America. But they still need help, spiritual and material. Since reparation is of the essence of repentance, it is up to Latin Catholics to make reparation for past neglect by present and future sympathy, and support.

It is quite probable that one of the chief reasons for the hostility formerly shown by many Latin Rite Catholics was the feeling that the existence of Eastern Rite Catholics was damaging to some of the arguments for the Catholic way of doing things. For one thing, Catholics had argued for the advantages of a uniform liturgy in a uniform language; and here were Catholics using other liturgies and other languages. Similarly, despite arguments for the advantages of clerical celibacy, here were Catholic priests with wives and families.

A fuller examination, however, shows that Eastern Catholics, far from being a hindrance to our apologetic, are a help. For one thing, they form an excellent object lesson on the difference between the essentials of faith and order and those matters which, because they are only matters of ecclesiastical discipline, are subject to change by competent authority. This, by the way, is an object lesson needed by many Catholics, and many non-Catholics too. Especially these differences constitute a crushing answer to the common objection by Protestants that the Catholic Church is characterized by a rigid, totalitarian uniformity. Eastern Catholics are one with us in their profession of the Catholic Faith, in their reception of the same sacraments, in their allegiance to the Vicar of Christ, and yet in so many other ways they are quite different. They prove that perhaps nowhere else in the Christian world is to be found such legalized diversity as in the Catholic Church. (I say legalized, for the wide divergences sometimes found in other bodies, especially among the Anglicans, is due, not to the law of these churches, but rather to the fact that individual clergymen take the law into their own hands.) In a religious world that is constantly talking and agitating about Christian union, these Eastern Catholics constitute a concrete example of Christian union—probably the greatest on record—and they show how far the Holy See is willing to go in matters that are non-essential to bring to an end the schisms of Christendom.

Eastern Catholics are, furthermore, a survival of a glorious past. They call to mind the ages of the early Church when, although Rome was the ecclesiastical center of Christendom, the East was the cultural center. There lived most of the great theological geniuses—St. Athanasius, St. John Chrysostom and many others. There was the wonder church, St. Sophia, which caused an emperor to cry out: "Solomon, I have surpassed you." There were written glorious pages in the history of Christian missions—by Saints Cyril and Methodius, apostles of the Slavs; by monks of Egypt who preached the Gospel in Ethiopia; through the Persian Church, whose missions pushed the frontiers of the Cross south into India, north into Tartary and east into China. The holy liturgies celebrated in Eastern Catholic churches are essentially the same as those once sung in St. Sophia and in the Baghdad of the Caliphs.

The above historical summary is not meant to give the impression that these Eastern Rites are mere survivals—a little pathetic, more than a little mummified. Far from it. Although, in comparison with the several hundred millions of the Latin Rite their numbers seem small, the smallness is merely comparative. Actually Eastern Catholics are quite numerous, numbering, before the recent World War, between eight and ten millions. We think of the Congregationalists and of the Disciples of Christ as important Protestant denominations—which they are

—yet neither of these bodies has anywhere near as many adherents. In North America the Eastern Catholics number around a million—over a quarter of them in Canada —and there are not many denominations of greater size on this continent. Most of them are grouped in five dioceses of their own and, in addition, there are a considerable number still under the jurisdiction of Latin bishops. Nor is there anything mummified about them; they show great signs of life and vitality.

Although most Eastern Catholics on this continent are of the lower or middle-income groups, out of their small resources they have built up seminaries, colleges, academies and parochial schools. And what has been said of Eastern Catholics here holds true of their brethren in the Orient, wherever religious freedom holds sway.

If today Eastern Catholics number under ten millions, they still represent a great hope for the future. It must not be forgotten that linked with them by ties of rite and race, of language and culture, are well over a hundred million separated Eastern Christians of the Eastern Orthodox and smaller religious groups, who for centuries have been out of communion with the Catholic Church. These Oriental Dissidents are not merely the largest body of non-Catholic Christians; they also offer the most promising field for reunion. Unlike most Western separated bodies, they have retained most of the Catholic Faith and all of the sacraments and, since they have valid orders, they celebrate a true Mass. These Dissidents, particularly the Orthodox, are now in a critical and disturbed condition, as a result of the downfall of the friendly Czars and the rise of the atheistic Communists. At first the Soviets tried to root out Russian Orthodoxy by persecution. When this failed, they changed their technique and have tried—alas, with much success—to kill by kindness, so to speak, what they could not kill by the sword. They are now throwing the Russian Church crumbs of favor in order to make it subservient to the Kremlin.

All of the above-mentioned events have left Eastern Orthodoxy divided into factions. On the one side is the Stalin-dominated Russian Church and the national churches of the Russian satellite countries, as well as a few outside the Iron Curtain who have been willing to be subservient to Moscow. On the other side are those national churches which have as yet remained beyond the Iron Curtain and most of the émigré churches which have refused the overtures of the Moscow Patriarch. Since these latter groups naturally find themselves in a rather precarious position, it is not surprising that they have turned more and more to Western religious bodies, especially to the Anglicans, abandoning the rigid aloofness which formerly characterized Eastern Orthodoxy and to a large extent still holds sway in the Russian Church. Herein, precisely, lies a great danger for the free Orthodox. In swinging away from their former religious intransigence, they may lose much of their zeal for Orthodoxy (spelled both with a capital and with a small O). After all, it is not easy to receive favors from Anglicans and Protestants and not give anything in return. As a result of this increasing tendency towards religious compromise, it may be hoped that an increasing number of them will look with greater favor than in the past upon the Catholic Church, which has retained what is orthodox in Orthodoxy. This is all the more possible since non-Stalinist Orthodox and Catholics suffer in common the attacks of Red repression, and suffering unites.

Catholicism of the Latin Rite unfortunately holds little appeal for the Separated Easterns. Its rites and traditions and its very atmosphere are too different from their own. With Catholicism of the Eastern Rites, however, it is different. That is why the Orthodox national governments in the past, and their communist successors in the present, have so bitterly opposed Eastern Rite Catholics. The existence of nearly ten million of these latter, most of them descendants of those who at one time or another, by mass movements or by individual conversions, have been brought into communion with the Catholic Church, shows what can be accomplished by these Eastern Catholics if they are given a fair chance.

From the earliest ages of Christianity the Church has always had a special veneration for those heroes of the faith whom we call our martyrs. In this respect the Church is merely following the teaching of Our Divine Lord who said: "Blessed are they who suffer persecution for justice' sake." Since this is so, Eastern Christians can certainly be called blessed, for the sword of persecution has hung over them often. In early ages they were victims of savage persecutions, both on the part of the Roman Caesars and of the Persian King of Kings. During the Middle Ages and much of the Modern Era a large portion of them lived under the sway of the Moslem Crescent. Only a few decades ago thousands upon thousands of Armenians and others were massacred by Turks and Kurds.

A century or so ago a flourishing church of the Greek Rite was wiped out by the minions of the Russian Czars. This was but a curtain-raiser, however, to the terrible persecutions inflicted upon them by the communist successors of the Czars, for it has been against Catholics of the Eastern Rite that the attacks of the Kremlin have been chiefly directed. Against Latin Catholics the Communists have in the main proceeded with a certain degree of caution, although the trials of Archbishop Stepinac in Yugoslavia and Cardinal Mindszenty in Hungary reveal their ultimate goal. Nearly all the Eastern Rite churches behind the Iron Curtain have been officially liquidated, and have been forced to go underground.

The official liquidation of the largest groups of Eastern Catholics, first in the Ukraine, now in Rumania, means that the real center of Eastern Rite Catholicism is now to be found on the American Continent. It is therefore our duty and our privilege to show our solidarity with our Eastern Rite brethren and help them to build up a strong Eastern Church here in the West, so that when the blood of the martyrs ceases to flow in the Orient, the East in the West may help the Church in the East.

LITERATURE AND ARTS

Wheels and pinions

Riley Hughes

IT IS MORE than a century since Poe called for (and immediately supplied) detailed treatment of the behind-the-scenes process of literary composition. Although he considered the vanity of most authors too great for them to acknowledge any aid short of outright inspiration, he himself did not shudder to reveal the "wheels and pinions—the tackle for scene-shifting—the step-ladders and demon-traps" that supported his work. Nor did he shrink from erecting a philosophy of creative writing thereupon. A generation later, Trollope, with somewhat more modesty but with even greater thoroughness and revealing instance, showed the prospective author not only how to engage in literary carpentry but also how, like any "upholsterer and undertaker," to bring his goods to market. In our time, books, courses and conferences in creative writing (or "advanced composition" as the college catalogs put it) have become heavy industry.

Summer is seed-time for conferences. This year they were held on a score of college campuses the country over. Not many years ago there was little interest in creative writing on the Catholic campus. Today a significant factor in the hoped-for revival of the Catholic press is the teaching of writing, both as craft and apostolate, in our colleges. It is now possible, for example, for a student to obtain a bachelor's degree in writing at St. Louis University. Just the other day Fordham University announced courses leading to the Master of Fine Arts degree and requiring either a novel or a "series of newspaper articles" as thesis. And, this summer, conferences in creative writing were held at Notre Dame, at Fordham and, for the first time, at Catholic University.

The conference at Catholic University—its official name was Workshop on Creative Writing—was held from August 22 to September 1. Veterans of other conferences would have recognized the pattern, yet been aware of the Workshop's individuality. The most striking fact of this conference was that rather more than half of its participants were teachers of writing. This circumstance caused one of the guest lecturers to reflect that the group was freer of "yearners" than any he had seen. The wishful thinker right out of a Hokinson cartoon—or perhaps best typified by Jane Austen's Lady Catherine de Bourgh: "could have played the piano if she'd ever learnt"—if not entirely absent, was not present in McMahon Hall in force.

The prospectus had addressed itself primarily to "those who teach, or are in some way responsible for, creative writing in Catholic institutions of learning," and they had come—nuns, priests, brothers and lay people—from some thirty colleges. There was the nun who was head of her college English department, whose prime concern was getting the work of her students published, and who came with the manuscript of a full-length play by one of them. She also had a hard-headed interest in marketing and literary agents. Another nun, who had published forty magazine articles of her own, came for technical advice on stimulating student writers. Others, not themselves writers, were on hand to get an insight into what happens to a story or play or poem before it finds its way into a textbook.

There were active writers present, too, of course. There was the nun, a Bread Loaf veteran, who had published poems in AMERICA and other Catholic magazines, and who submitted a book-length manuscript of verse. Another nun submitted a book-length historical biography. A government girl who had published some short fiction came to discover whether she showed enough promise to "justify training." A housewife was on hand to submit a play she had written; another, who had contributed to Catholic magazines, wanted to know why the Catholic market was not more cordial to tales of "adventure and romance." A government editorial specialist who had done some scholarly publishing wanted help in breaking into short-story writing. A laywoman indicated her interest in writing an "applied religion book." There was even an editor present, a young friar who was looking for hints on editorial methods. And it was whispered that the very substantial-looking man with bushy eyebrows was a well-known ghost writer.

"Names," of course are the making of writers' conferences. The Workshop was singularly fortunate in being able to call upon Richard Sullivan, Sister Madeleva, Leo Brady and Walter Campbell. These brought something more important than a workshop atmosphere, necessary as that is to the tyro. They brought with them the aura of successful authorship and of the solitary dedication and hard, gruelling work that goes into writing. Mr. Sullivan and Sister Madeleva presented the point of view of the artist, and Mr. Brady and Mr. Campbell that of the craftsman. And, severally and together, they supplied the inspiration, information and relaxation that are the ingredients of such occasions.

Mr. Sullivan, whose novels from *Summer After Summer* to *First Citizen* exemplify a thoroughgoing discipline in artistry, warned against both excessive plotting—"legislation," he called it—and the "didactic depressant," the avowedly pious story. Rather, he suggested a soundly theological consideration of man which would take in "that freckled guy in the blue suit leaning against the brick wall there" and "that woman with the brown bangs and green eyes who sits on the bus with three small white packages in her lap." The Catholic writer, he said,

"has the enormous responsibility of treating man as he really is," and not as an "angelic projection." He had no formulas to offer, except backbreaking work—with the caution that there is no point in studying if one can't write; presupposing one can, there is the "guaranteed program" of thinking, reading and writing.

Richard Sullivan had one rather unusual recommendation to make: he advised the study of mathematics. Sister Madeleva, who pointed out that she "never had time to write," suggested the Bible, the Oxford Dictionary and seed catalogs as inexhaustible background for those who wish to write verse. Her two conferences were a defense of the traditional ways and modes of poetry. She made her point charmingly and effectively by reading some of her own verse from *Collected Poems* and from her most recent pieces. "My apostolate in life is to popularize death," she said at one point with an inexpressible mingling of humor and seriousness, "because death is the only door to the beatific vision." Of T. S. Eliot's adoption of the "deliberately formless and deliberately obscure" she had this to say: "The fact that he has chosen to reflect in its own way the chaos of the hour is a compliment to our time beyond its deserving."

Mr. Brady, who substituted for Walter Kerr (in New York for rehearsals of his musical *Touch and Go*), spoke on playwriting from the approach of experience in craftsmanship. His lectures were engagingly brisk and practical. Mr. Brady will be remembered for his *Brother Orchid* of some years back; he is likely to become widely known for his first novel, *The Edge of Doom*, published September 16 and already purchased by Samuel Goldwyn for $125,000. When someone brought up the possibility that the movie version might not turn out entirely to his liking, he pointed out that, for one thing, the movies had a right to their property; and they had an obligation to change any book to fit the requirements of a quite different medium. He dissented sharply from the Broadway trend in recent years of presenting drama bent on "changing" its audiences and "shaking them up." He offered this preoccupation with "message" as the chief reason why people have been staying away from the theatre: "Audiences don't enjoy being hit on the head."

Mr. Campbell, the author of twenty books and currently on Rockefeller grant to do a book on the advancement of literature in the Southwest, spoke on the writing of non-fiction. The tenor of many of his remarks and, interestingly enough, of much of the Workshop, might be summed up in the words: "Go west, young writer." (Texas, the participants were informed, has enough readers "to maintain a Texan writer even though he never sold a copy of his books outside that great State.")

Effective as the lectures were, the Workshop would have been a leaden thing without contributions from the floor. There was lengthy and lively discussion following each lecture and at the individual interviews held on work submitted. Much of the debate was technical, of course. Some of it was theoretical and reader- rather than writer-centered, as when Claudel's dramatic art and the possibility of dramatizing *The Heart of the Matter* were discussed. This last led to a spirited, though somewhat tangential, argument over whether Scobie "won" or "lost." Especially in the early and the closing sessions, most questions from the floor agitated the problem of the present state of Catholic writing and publishing. Sister Madeleva put the matter well when, in answer to a comment from the floor, she said: "We're still a people of stammering tongue—we mustn't be."

There was general agreement about that, but the sources of the problem were variously interpreted. The prospectus had made the challenge: "Creative writing among current-day Catholic writers is, generally, of unsatisfactory quality." In Mr. Sullivan's view, the writer's responsibility to his material is often slighted. The economic factor was discussed. To the suggestion that a Catholic writer give Catholic magazines the first chance to accept or reject, it was agreed that the writer had the obligation not to ignore "the few better Catholic magazines," though it would not prove economically possible for the lay writer to publish with them as a regular thing. The editors of Catholic magazines using fiction came in for criticism. In their defense somebody from the floor suggested that many times the editors were intellectuals engaged in providing material designed to keep their readers from the confession magazines. Book reviewers in the Catholic press, with some few distinguished exceptions, were seen as an unhelpful lot. "A hopeless horror of a book may be vigorously praised because it may do some good." Readers also share the blame. "There are not a whole lot of people who read fiction well."

The rival claims of art and propaganda found their way into much of the discussion. "There comes a time," a confident voice said from the rear of the hall, "when art must suffer." With a world to be saved, the argument ran, fiction must bear the burden of propaganda. Others were equally convinced that Catholics who "write with holy water" were as surely ineffective at propaganda as they were removed from art.

And so it went. Ten days of lectures, note-taking, small groups coming together in controversy or agreement. As the participants met for the last time, facing the huge portrait of the glowing and sensitive features of Leo XIII, that wise patron of Catholic learning and literature, they heard a businesslike summing up from Leo V. Jacks of Creighton University, director of the Workshop. The final conference seemed calculated to challenge its hearers into writing and to provide a cold dash of realism for any Lady de Bourghs who might have been "inspired" by seeing and meeting published authors to entertain the notions rather than the realities of literary craftmanship. Be ready to write 600,000 words "just for practice" was the parting comment. Back they went to their neo-Gothic campuses and their classrooms. Back they went, it is hoped, to their desks and typewriters. At least one book of verse submitted to this first Workshop deserves, Sister Madeleva thought, to be published. And the reserved young friar quietly bought up several of the articles submitted for the staff's judgment and has his magazine stocked for a few months to come. All in all, an encouraging beginning.

BOOKS

Major German problems unmet

AGAIN THE GOOSE-STEP

By Delbert Clark. Bobbs-Merrill. 297p. $3

Germany west of the Russians seems to be dominated today by two kinds of people. There are occupying foreigners whose political and social intelligence is naturally above reproach, and there are Germans who have known all along that Hitler was a witless desperado. Under the sorry conditions which prevail, this dichotomy is perhaps as inevitable as is the emergence of journalists who, if fortune had only entrusted the matter to them, could easily have given to contemporary German life the best characteristics of the Parent-Teachers Association.

As one such journalist, Mr. Clark wrote copy for the New York *Times.* His method of inquiry was bafflingly simple. Germans were invited to his lodgings and informed that things could be vastly improved if the liberal recipes devised by Mr. Clark were scrupulously followed. Meanwhile his wife, equipped with a more profound knowledge of German customs and language, went shopping and listened to native gossip. The results of these research activities are summarized on many a beguiling page. One fears that the Germans, who despite their reputation have developed a rather mordant wit, more than once pulled his leg. But no doubt they often didn't. When the effects of Mr. Clark's brandy had worn off, they proved to be what they had always been, rather frayed little people who put General Clay's picture over the kitchen table and hoped that when they threw the dice for a meal a lucky number would turn up.

Nothing could be simpler than realizing that the General would have managed very nicely had the right sort of adviser been available. I have yet to meet anybody in Germany who was not sure of this, and Mr. Clark is no exception to the rule. There is a good deal of truth in much of what he says. That many Americans over there who had never been inside a country club acted as if they had been born in one is unfortunately a fact. It is too bad that German teachers, who once gave the nazi salute because this was the easiest thing to do, have come back to the classrooms. Little democrats in Hesse and Bavaria must find it extraordinary. Colonel Blimp likewise has his counterpart among German business men. And one must also deplore the circumstance that *Wehrmacht* corporals trained for posts in Fatherland re-education in our prison camps are now peddling the equivalent of peanuts.

What I cannot understand about Mr. Clark's book is its complete unawareness of German history, and its surprising unfamiliarity with major German problems. Might one not expect, for example, that an inquisitive foreigner, even if he happened to be an unadulterated heathen, would find it interesting to see what a member of the Confessional Lutheran Church, or a Catholic priest returned from a concentration camp, had to say about the situation? Or would it not be worthwhile to sniff around a bit and study the impact of the "repatriated persons" on German households? Indeed, why not go out and see what is happening to the German labor movement in towns where the dismantling of industries is a daily occurrence? Perhaps all these matters are not nearly as important as the thoughts of a *Hausfrau* who became a Russian officer's mistress but, after all, a good reporter must deal with trivial as well as with momentous issues.

Mr. Clark is sure every German instinctively desires to put on a pair of leather boots and be bossed around. He also thinks that the old Center Party, which once wrote a Wagner Act for Germany, was "ultra-conservative." I sometimes wish our correspondents knew what they were talking about. But this is no doubt an ultra-conservative and subversive desire. Who in the brave new world we have come to know so well will insist upon historical accuracy, cautious judgment and a feeling for perspective? Mr. Clark, it should be added, has an ample supply of good intentions, and his prose style is rather commendable. GEORGE N. SHUSTER

More Christian classics

THE FATHERS OF THE CHURCH: Writings of St. Augustine: II.

Cima. 489p. $4

ANCIENT CHRISTIAN WRITERS, 7: Arnobius of Sicca, The Case Against the Pagans, I.

Newman. 372p. $3.50

As *The Fathers of the Church* Series progresses, we may happily note its vigorous stride and finely coordinated energy. In this latest volume at hand we have the second devoted to the works of St. Augustine. The editorial style and the typography continue the high standards set by preceding volumes.

Five works of the great African Doctor of the Church make up this volume. Augustine himself would surely endorse the verdict: that, in comparison with many of his other writings, all of these are minor and secondary. This does not mean that in themselves they are inconsequential or uninteresting. Two of the works, the *Immortality of the Soul* and *The Magnitude of the Soul,* are more philosophical than theological. One, on music, is strictly rhetorical. Another, (against Manichaeism, *The Advantage of Believing*), is controversial. Lastly, one (*On Faith in Things Unseen*) is exhortatory, and may originally have been a sermon. It is a bit on the long side.

The Immortality of the Soul was written in narrative style at Milan, shortly before Augustine's baptism on the Holy Saturday of 387. It is here translated by the Editorial Director of the Series, Doctor Ludwig Schopp.

The Magnitude of the Soul (*De Quantitate Animae*), composed at Rome in 387 or 388, in the form of the Socratic Dialogue, is rendered into our current idiom by John J. McMahon, S. J.

Many modern readers will be somewhat puzzled on commencing the second dialog, *On Music* (begun at Milan, 387, completed in Africa four years later), for, in the manner of the ancients, music was predominantly the study of rhythm and only secondarily a matter of melody. That phase gets secondary mention at the end. This particular work is "unlocked" by R. C. Taliaferro of Portsmouth Priory School.

The Advantage of Believing (*De Utilitate Credendi*) shows the newly ordained (391) Augustine setting out to reclaim his friend, Honoratus, "whom I know to be taken in by the Manichaeans." It is a work rich in autobiographical sidelights on the author's own years in that error. We owe this work to Sister Luanne Meagher, O.S.B., of the College of St. Benedict, St. Joseph, Minnesota.

On Faith in Things Unseen (*De Fide Rerum Quae Non Videntur*), dated only as "before 399," was perhaps a sermon; at any rate it presents the official Catholic teacher addressing his "dearly beloved" brethren, and expounding for them the realm known only by God's revelation, thanks to which the poet said: "O world invisible, we view thee!" This devoted labor of translating was shared by Doctor R. J. Deferrari and Sister Mary Frances McDonald, O.P., of Mt. St. Mary, Newburgh, New York.

If the reader is not familiar with any of Augustine's writings, this is not the best place to start; if you are, you will enjoy these portraits also.

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teach us our liberties. Similarly, White's *Land of Milk and Honey* stands little chance of ever being designated a textbook in civics. These two modern instances of *political* conversion stories can help twentieth-century Catholics understand the fortunes attending the writings of Arnobius, the first half of which are now brought out in *Ancient Christian Writers.* Arnobius, a pagan teacher of rhetoric in the obscure town of Sicca in Africa, was a consistently open opponent of Christianity. About the year 300 he turned in disgust from his former pagan religion, and asked admission into the Church of Christ.

St. Jerome, writing almost a hundred years after the event, narrates how Arnobius, failing "to obtain from the bishop acceptance into the faith which he had hitherto always attacked, gave all his efforts to the composition of most excellent works against his former religion; and with these, as so many pledges of his loyalty, he at least obtained the desired affiliation.

What St. Jerome praised about Arnobius' writings was their anti-pagan effectiveness, *not* their Christian content. Arnobius himself had called his work *Adversus Nationes,* which is well rendered here as *The Case against the Pagans.* Truth to tell, this literary applicant was not yet a Christian, hardly even a catechumen, and knew far too little about Christianity to instruct others in the faith. It is not surprising that, not long after St. Jerome wrote, the writings of Arnobius were declared unsafe for Christians (*Decretum Gelasianum*).

The present able editor and translator, George E. McCracken, of Drake University, after all his efforts, claims little more for Arnobius' writings than that they are "the most intense and most sustained counter-attack upon the contemporary pagan cults . . . a mine of great riches for our knowledge of the religion which Christianity supplanted."

Arnobius is highly honored in this edition. The present volume, besides the lengthy Introduction, presents Books One to Three of his seven books; Books Four to Seven will follow. Book One deals with pagan slanders against Christianity; Book Two takes a trip into philosophy in discussing the immortality of the soul; Book Three derides the "man-made" gathering on Olympus. GERALD ELLARD, S. J.

Travails of a teacher

THE THREAD THAT RUNS SO TRUE

By Jesse Stuart. Scribners. 293p. $3

Jesse Stuart is a poet and novelist of reputation, but one suspects, after reading this valedictory to his career in the rural schools of Kentucky, that he would rather be known as a teacher. His unblushing avowals of love for what he calls the mother of professions may sound strange during the current teacher-shortage, especially since Mr. Stuart himself left the ranks for marriage and sheep-raising, but there is a story behind that interrupted romance that will read like fiction to anyone unfamiliar with the one-room school. Dedicated to the school teachers of America, the book takes many of the problems of teaching out of the dry-as-dust language of educational surveys and presents them in terms of human beings — the hardy, feuding, thrifty, education-starved tobacco farmers of the Kentucky hills.

Between two wars, the author rose from the post of rural teacher, with a salary of sixty-eight dollars a month, to that of a county superintendent, and was not rehired because he asked the exorbitant sum of fifteen hundred dollars a year. He took his first school when he was seventeen and without a high school diploma, but he had to thrash an older pupil to hold it. His pupils walked miles to school in bare feet, when farm work permitted, and ate dry cornbread for lunch and studied from tattered books. Jesse taught all eight grades, introduced hygiene around the common water-bucket, painted the schoolhouse and applied arithmetic to corncribs and tobacco fields.

He took time out to advance his own education and was promoted to a rural high school, where he was principal and complete faculty. As superintendent, he went unpaid when the local bank closed, made visitations to outlying schools in a dilapidated car, fought with head and hands against dictatorial and ignorant trustees, and was wounded by a pistol shot for trying to improve the administration of his district.

If Jesse Stuart had been looking for a soft berth or a fortune when he began teaching, he would have given up years before he did. It was not low wages, or low esteem, or hard work which decided his withdrawal: he could no longer pursue his cherished ideal of raising Kentucky from near the bottom of the educational heap. When he found that education was largely in the hands of the uneducated—politically, financially and administratively—and bade fair to remain so, he turned to sheep.

Not all of the rural teacher's problems were grim ones, however. There was the problem of the beautiful young girl who spat tobacco juice on the school walls, and the mystery of why the teacher's pants legs were faded

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from the knees down; there was the night Jesse made the mistake of going to court a mountaineer's girl in a white suit; there was the scholar with the photographic memory, and again the football player who could not resist putting his teeth into his tackling. This is a warm-hearted, sincere reminiscence, sometimes emotional and ingenuous and more often with the punch of a documentary study of a losing cause.

THOMAS J. FITZMORRIS

WORLD REVOLUTION IN THE CAUSE OF PEACE

By Lionel Curtis. Macmillan. 135p. $2.50

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can be attempted. Mr. Curtis has included in his book excerpts of speeches by Mr. Anthony Eden and Mr. Churchill, in which they opposed the idea of socialism as the only hope of a free world. Replies by Mr. Dalton and other members of the socialist Government in vigorous support of the socialist system, which are also included in part, make interesting reading.

The last three chapters of the book carry the author's personal recommendations for world peace. It is absorbing reading. One might wish that Mr. Curtis recognized that some progress had been made by the United Nations to date, especially in the good work of the several special agencies. One might like to read along with Mr. Bevin's tirade against the United Nations some slight reference to the progress report of our own Mr. John Foster Dulles. Mr. Curtis has made a substantial contribution to our knowledge of international relations. One might wish that the author had not permitted his admiration for Mr. Winston Churchill and his loyalty to the Conservative Party to give his work a somewhat partisan slant.

LUCY MCWILLIAMS

THE GOLDEN APPLES

By Eudora Welty. Harcourt, Brace. 244p. $3

Under the spell of Eudora Welty's expressive gift, the reader becomes an inhabitant of Morgana, a little town where the author sets her latest saga of Mississippi life. *The Golden Apples* is a collection of seven short stories which span several decades in the lives of the people. Each story is complete in itself, but, taken together, they form a cohesive whole.

"June Recital" and "Moon Lake" are perhaps the best. In them the young ones romp through endless summer days among the sweetgum and chinaberry trees, chasing river snakes in the swamps, catching lightning bugs on still nights. There are children like Loch Morrison, who spies from his sickbed on the mysterious activities in the deserted house next door; Virgie Rainey, the musical prodigy at the town's yearly recital, who "would go far" and never does; the poignant Easter, leader of the orphan children, stoically enjoying an unknown and unwanted vacation. There is Miss Eckhart, the German, and therefore strange, piano mistress, whose only delight is in the never-fulfilled promise of her pupils, and who is driven to poverty and madness through the ignorant patriotism of the townspeople.

But it is Miss Snowdie Hudson and her husband King MacLain who dominate throughout. We first see her as a young and gentle albino lady in "Shower of Gold" and at the last as a

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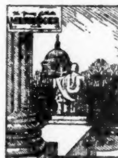

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southern Penelope, still presiding over the raucous country funeral of her friend in the "Wanderers." He is the stranger, the legend, as he appears suddenly and as suddenly departs, to the delight and terror of the neighborhood.

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From the Editor's shelf

MEDICINE ON THE MARCH, by *Marguerite Clark* (Funk & Wagnalls. $3.50) reports the dramatic advance in research and therapy in the last few years. Medical journals, health-foundation bulletins, government reports, laboratory findings and convention papers are combed for material for *Newsweek*'s department on medicine. The Editor of that department lists the achievements of modern medicine comprehensively and graphically.

CANA IS FOREVER, by *Father Charles Hugo Doyle* (Nugent Press: Tarrytown, N. Y.) is a spiritual Baedecker for the career of marriage, a practical guide for those about to wed and a stimulating corrective to the disenchantment that occurs to husbands and wives when drab reality confronts the exorbitant promises of romantic love. Priests will find its modern emphasis, not least in its inclusion of material from periodical literature, valuable for preaching.

THE FIRST ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES, *edited by W. A. Visser 'T Hooft* (Harper. $3.50) is a handy summary of the historic meetings at Amsterdam last August when representatives of more than 10 non-Catholic religious denominations gathered to bring into being an international association of churches and discuss the aspects of the selected theme "Man's Disorder and God's Design." The book contains the Message of the Assembly, the official reports, summaries of the debates, historical and background material of the ecumenical movement. Said the editor at one of the sessions: "We are a Council of Churches, not *the* Council of the one undivided Church . . . Our plurality is a deep anomaly. But our name indicates also that we are aware of that situation, that we do not accept it passively, that we would move forward towards the manifestation of the One Holy Church." An important book, necessary for an understanding of an important religious movement of our time.

THE JUNGLE IS NEUTRAL, by *F. Spencer Chapman* (Norton. $3.75). Lt. Col. F. Spencer Chapman of the British Army tells a superior, suspense-packed tale of his adventurous four years as one of the very few Britishers who stayed in the Malayan jungle when the Army retreated to Singapore. He shows through the sufferings, the privations and the treachery, that the jungle was a friend merely to the extent of providing cover; for the rest, it was agony. The reviewer, *J. Nicholas Shriver Jr.*, finds it admirable and incredible that any human could have so gloriously survived such mental and physical punishment.

THREE MYSTICS:

St. John of the Cross, St. Teresa and El Greco, is the first book of its kind: a study by experts in both fields of the relation between art and mysticism. The mysticism is supplied from the writings of St. Teresa, and St. John of the Cross, the art by one hundred illustrations, mostly reproductions of El Greco's paintings. Father Bruno de J.M., who edited the book, is the greatest living authority on mysticism; Bernard Champigneulle and René Huyghe, Conservator in Chief of the paintings in the Louvre, also contribute chapters. The only trouble with the book is its price (brought on by all those illustrations), $7.50. It's ready.

Give Father Heenan's **THEY MADE ME SIGN** ($2) to any non-Catholic you know who is thinking of marrying a Catholic: he will then know just what he is taking on. The Church's position on mixed marriages is clearly (and kindly) explained, and there is enough general instruction added to make him willing to hear more. Ready.

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THE WORD

Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul and with thy whole mind . . . Thou shalt love thy neighbor as thyself.

"Whole heart," said Betty slowly, weighing the words.

"That's what it says," said her father.

"Not love anything else?" she cried.

"Love *everything* else," he answered.

She was silent. Then: "Daddy."

"Yes, honey?"

"How?"

"What do you mean: 'How'?"

"Well . . . If you loved God with your whole heart, how is there room for anything or anybody else?"

"Betty . . . *Betty!* Do you know what a paradox is?"

"No . . . *Paradox?* . . . It's not like Pandora's box?"

"No."

"Then I don't know what it is."

"It's a truth so true that it sounds like a contradiction. Here's one: Until we do give our whole hearts to God, we never really have any heart for anybody or anything else."

"Why not?"

"Because we're keeping our hearts all for ourselves. You see?"

Silence.

"Yes, Daddy?"

More silence.

"What were you saying, Daddy?"

"Betty, just this minute I saw something I had never seen before in my life. I saw why we've got to love God before we can love anybody or anything else."

"Tell me."

"I don't know whether I *can* tell you. Maybe everybody who ever lived or ever will live has got to see it for himself—or herself."

"Try, Daddy."

"All right, I will." Pause. Then, gruffly: "Betty, I love your mother."

Softly: "I know, Daddy."

"And I love you and your brothers and sisters, too."

"I know, Daddy."

"Do you think I'd love you more if I loved your mother less?"

Betty's eyes shone.

"Daddy! You're going to ask me if you'd love Mother more if you loved God less."

"Well? Would I?"

"Of course not! Don't be silly; everybody knows better than that."

"Betty, if only everybody did, what a world this would be!"

JOSEPH A. BREIG

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THEATRE

JUNIOR GIANTS. Old theatre hands often refer to the period of David Warfield, John Drew and Minnie Maddern Fiske as an era of magnificent acting. Waxing reminiscent after the second or third whiskey and soda, they are wont to recall a performance by Mansfield or Mrs. Leslie Carter as the peak of acting excellence. Retiring rather early in the evening, they leave behind them half-consumed highballs and the impression that competent acting was moribund after the passing of William Faversham and gasped its last breath simultaneously with George M. Cohan's.

It could be, of course, that the old-timers are right; but I will never believe it while I remember Godfrey Tearle's eloquent performance in *Antony and Cleopatra.* I remember, too, Katherine Cornell's regal Cleopatra, an interpretation of the role that satisfied everybody who saw the production except incurable romantics who thought Miss Cornell's physique and carriage were not sufficiently stately for a queen. Other fine performances, before departing from Cornell, were her Elizabeth Barrett in *The Barretts of Wimpole Street*, and her sullenly rebellious Antigone in the play of the same title. If I happen to be around when my grandson, now 6, comes of age, I will certainly tell him about the great Cornell, probably hinting that sound acting will die with her.

Walter Hampden's Cyrano is among my fond recollections, and José Ferrer's Cyrano will never be forgotten. I have a hunch that future historians, looking back on the drama of the twentieth century, will include *Deep Are the Roots* among the significant plays of our era. What will not be recorded for the future is the electric performance of Barbara Bel Geddes in the play. My grandchildren will hear about that, too.

Helen Hayes was inspiring in the militant title role in *Harriet* and, a season or two later, hilarious in *Happy Birthday.* I contend that her performance in either play was so near perfection that Mrs. Fiske was never better.

Jose Ferrer, mentioned before, was faultless as an amiable rascal in *The Silver Whistle*, and Rex Harrison was a convincing Henry VIII in *Anne of the Thousand Days.* Fred O'Neal, the scheming brother-in-law in *Anna Lucasta,* was a persuasive wise guy in a supporting role. The actors, in each instance, gave standout performances.

Conceding that the conspicuous actors of the last generation were great artists, I hold that Henry Fonda and Tallulah Bankhead are also good. The giants of the stage are still alive.

THEOPHILUS LEWIS

FILMS

UNDER CAPRICORN. Alfred Hitchcock has chosen an interesting setting for his new picture—the sprawling subcontinent of Australia, which in the early nineteenth century was a prosperous, newly opened land of opportunity. Having embarked on almost untrod screen territory and using a Technicolor camera for better effect, the director has strangely neglected both scenic and informational possibilities in favor of a talky, turgid and not particularly believable drawing-room drama. For example, the beginnings of a fascinating exposition of class-conscious colonial snobbery are left dangling, and the leading male character is represented as having made a fortune in the new land, with never a hint as to how he made it. What the camera does dwell on at excessive length is the story of a churlish husband (Joseph Cotten) and his dipsomaniac wife (Ingrid Bergman) who have become weakened and estranged by the suffering and self-sacrifice attendant on a past crime, and of a debonair, young nobleman (Michael Wilding) whose altruism in trying to help them is, for a time, promised an ill reward. The concept of mutual suffering which alienates rather than draws together is a valid one and is movingly presented with the help of some exceptionally fine acting. However, on the basis of the picture's premises, a melodramatic happy ending, which implies that a scheming housekeeper of the Mrs. Danvers school (Margaret Leighton) was at the root of the domestic conflict, makes neither for good sense nor for satisfying *adult* drama. (*Transatlantic-Warner Bros.*)

THIEVES' HIGHWAY delves into the subject of produce marketing in California. What the picture has to say about unrestricted free-enterprise methods—in which an independent truckman would figuratively stab his best friend in the back to make a dime, and a wholesale dealer would for a similar reason use a lethal weapon on an entirely literal basis—is shocking in the extreme. Even less edifying is the melodramatic story which incorporates these evil doings. Among its features, which unfortunately seem to constitute the standard treatment for this sort of

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story, are: the truckman hero (Richard Conte) who is preferable to the villain (Lee J. Cobb) not because his moral character or methods are more admirable but simply because he is the underdog; a prostitute (Valentina Cortese) who turns out to be a courageous, great-souled woman; and a nice girl (Barbara Lawrence) who turns out to be no good at all. Added to all this are enough explicit viciousness and brutality to spread out over five movies, none of which you would care to see. The most irritating thing about the picture is that when it is not parading sordid and banal theatrical contrivances in the much-abused name of realism it has moments when acting, direction, inherent vitality and the uncomfortably truthful ring of its subject matter combine to deliver an honest dramatic impact. (*Twentieth Century-Fox*)

THE FIGHTING KENTUCKIAN. Due to sundry revivals and his single-minded application to the task of making new films, John Wayne is probably the most frequently seen actor on the local screens. In his latest picture he doubles as producer to present a pretentious horse opera based on the saga of some Napoleonic exiles who migrated to Alabama. History, however, defers to a silly frontiersman-vs.-aristocrat romance, some regulation skulduggery by fictional sagebrush villains and a great deal of aimless conversation. The 2nd Kentucky Volunteers, in lieu of the cavalry, ride to the rescue in a bang-up finale which is likely to leave the *adult* spectator wondering not only what all the shooting is about but also why it was so long in coming. (*Republic*)

MOIRA WALSH

PARADE

IF THERE HAD BEEN WALKIE-talkies in the nineteenth century. . . .

(SCENE: From a high elevation in the Alps, a Swiss policeman contacts police headquarters in the valley far below.)

Policeman (through walkie-talkie): Lieutenant, this is Stelter. I have an American here beside me. He brings news of a casualty. Will you speak with him?

Lieutenant: Yes, put him on. (Addressing American): What is your name, sir?

American: Henry Wadsworth Longfellow.

Lieutenant: Your occupation?

Longfellow: I am a poet.

Lieutenant: Now, Mr. Longfellow, will you please repeat to me what you have just been saying to the officer?

Longfellow: Last night down in the valley I met a young man who was grimly determined to climb through the night to the mountain top. I guessed he had made a vow or a pledge of some kind. I followed him up the mountain as long as I could; then heard the rest of the story this morning.

Lieutenant: Suppose you tell me everything about the case from the beginning.

Longfellow: The shades of night were falling fast, as through the Alpine village passed the youth, who bore 'mid snow and ice, a banner with a strange device—Excelsior!

Lieutenant: Besides the banner was there anything else unusual about the youth?

Longfellow: Yes. His brow was sad; his eye beneath flashed like a falchion from its sheath; and like a silver clarion rang the accent of that unknown tongue—Excelsior!

Lieutenant: And he climbed right through the night?

Longfellow: Yes, I never saw such tenacity of objective. Nothing could lure him from his purpose. In happy homes he saw the light of household fires gleam warm and bright; above the spectral glaciers shone and from his lips escaped a groan—Excelsior!

Lieutenant: Did no one warn him of the peril facing him?

Longfellow: Yes. "Try not the pass," an old man said; "Dark lowers the tempest overhead; the roaring torrent is deep and wide." And loud the clarion voice replied—Excelsior. At that point I could follow no longer. I heard the sequel today.

Lieutenant: What was it?

Longfellow: At break of day, as heavenward the pious monks of Saint Bernard uttered the oft-repeated prayer, a voice cried through the startled air—Excelsior! Immediately, the monks and their dogs began searching.

Lieutenant: What did they discover?

Longfellow: A traveler, by a faithful hound, half-buried in the snow was found, still grasping in his hand of ice that banner with the strange device—Excelsior! There in the dim light cold and lifeless, but beautiful he lay, and from the sky, serene and far, a voice fell, like a falling star—Excelsior!

Lieutenant: Well, well. So he reached his goal after all?

Longfellow: He did. Though his attempt seemed foolhardy, nevertheless the youth taught a valuable lesson. It is singleness of purpose like his that we all need; we who strive to climb through the dark night of life to the heavenly day above.

Lieutenant: Very true. Well, thank you, Mr. Longfellow. I will send officers up to dispose of this business.

JOHN A. TOOMEY